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The Requisites to true Weight of Character.

It is almost universally allowed that man is a *social* being—various are the arguments which have been proposed in opposition to the assertions of some, who, strange to tell, have appeared to doubt the truth of this self-evident position. The distinction of sex—the necessary dependence of man upon his fellow man—the high delight of society, of love, of friendship and of sympathy—the law of instinct and the law of reason, declare, with the plainness of a demonstration, that man was never intended to be the solitary inhabitant of a retired spot—to pass his days in the character of a hermit—or to be cloistered within the walls of a convent, and thus to bid adieu to the refinements of general and social intercourse. True however as it is, that man was designed for society, it is equally true that all men do not possess those qualities which are calculated to render them the most desirable object of social regard: they are destined, it is true, to pass through life, but by no means are they all fitted to do so with either the greatest credit to themselves or benefit to others; this, we suppose must be evident to the most superficial observer. Amongst the various excellencies which adorn and dignify mankind in this social capacity, "weight of character," the requisites of which we propose to mention, claims much regard. When, indeed, we contemplate its superior importance and its great advantages, we cannot but feel very deep regret that so many persons are entirely destitute of its possession. Such persons may, upon the whole, regard the claims and interests of morality; they may be just in their dealings, chaste and decent in their conduct and conversation, and may pass along the vale of life without being noticed as the enemies of social order; they may possess *mediocrity* of character, and may *preserve* that mediocrity amongst the multitude, whose attention their actions never excited either to praise or blame; and this seems to be the situation of the greater part of mankind: but these persons may be destitute of almost every requisite to the attainment of the object which we are now considering. There are other persons, it may be observed on the contrary, who, by some great action, or by a number of great actions, may have raised themselves from the level upon which most around them stand, may thereby have drawn forth the admiration of some, and the wonder of many, and yet they may be destitute of those things which contribute to true greatness and real excellence. Many things they do may be great, and some may be good; but they may not truly delineate the character of those who do them: the beholders may see cause to admire the actions, while they deprecate the actor. True excellence does not necessarily imply great actions, though it never fails to elevate its possessor above

the common level of society. By "weight of character," we understand the possession of that real excellence, which places us in the good opinion and cordial esteem of the best part of mankind—the esteem and love of those persons who know in what "weight of character" consists, who are competent to its discovery wherever it may be found, and who are noble enough to estimate its worth. This being the nature of the object under consideration, we cannot but be delighted with its advantage, nor can we fail to see how every generous feeling of the soul should spring forward with desire after its attainment.

As one of the leading requisites to the possession of this invaluable treasure we would mention—AN INFORMED MIND.—Man is a being constituted of two parts—the body and the mind; of which the intellectual part is by far the most important and valuable: *this* is it, which constitutes the man; it is *this* which thinks and reasons and impels to action. The body is a mere lifeless mass without the mind; the latter therefore deserves the greatest cultivation and care; and particularly will this appear, if we consider its amazing powers and abilities, and the great injury it receives from neglect and inactivity. The mind of man is capable of great expansion; but without cultivation, it loses its elasticity, and shrivels into insignificance. The mind is capable of great strength of effort and retention of thought; but if deprived of knowledge, which is its sustenance, it becomes puerile and weak. The human intellect is susceptible of the finest polish; but if neglected, and left incrusted in its native ignorance, it fails, like the diamond in its roughness, to attract the attention of beholders, and the incrustation that hides its beauties, deprives it of all real use. Various are the sources of the mind's information; and a judicious application to those which are the most dignified and pure, is essentially needful to the possession of real excellence. The information of the mind is that which will induce the wise to conceive well of us; the exterior of the man is of little weight with them; they look inward with keen discrimination, and form their good or bad opinion of a man in accordance with his mental furniture: if this is extensive and well selected, it influences them most favourably in the judgment which they form of us. A wise man delights in knowledge wherever he finds it; and when he meets with an informed mind, he meets with an attracting and uniting object, an object, which, from his own experience of its worth, he cannot help esteeming: an informed mind appears to him like a delightful well-watered garden, in which he views with pleasure the various beauties planted by the hand of industrious exertion, or like the well-stored hive, whose contents reflect high honour upon its inhabitants, and present moreover a rich supply for future necessity. The favourable opinion which such persons form of any one's character on this account, will derive additional strength from the recollection of the tendency of real information as operating upon the mind, and thence upon the character. Character is the development of the mind—the mind's index: between the two there is an insepe-rable union, and this induces those who can estimate character to expect the natural results of an informed mind to be displayed in the actions of its possessor: from persons possessing such a mind they look for something nobler than they expect from an ignorant person,

arising from the nature itself of real information. A person destitute of this advantage may be esteemed for many qualities which he may be discovered to possess; but it seems incongruous to suppose that he can possibly possess "weight of character."

Another requisite to this excellency appears to be A SOUND JUDGMENT. The requisite first mentioned relates to the furniture of the mind; *this* refers to the use and disposal of that furniture: the afore-mentioned requisite refers to the mind's riches, *this* to its strength. The judgment is the leading faculty of the soul: it is that by which we regulate our conduct, lay out our plans, and adopt means which are suited to the accomplishment of our designs. A sound judgment is necessary to enable us properly to appreciate, and use the knowledge we possess: without this, the most extensive knowledge will avail us little. A sea captain may be a perfect master of the science of navigation; but if his compass be incorrect, his knowledge of seas and ports, of longitude and latitude will afford him little or no assistance; so a man may possess extensive information; but if destitute of a sound judgment, he will never either estimate its worth, or use it to advantage; he will always be hovering upon the surface of things; he can possess no judicious selection of ideas; and as to those ideas which float in his mind, he has no strength of intellect to guide him in their appropriation. A sound judgment is necessary to that decision of character which is so essential a part of real worth.—"Without decision of character," we are told*, "a human being, with powers, at best, but feeble, and surrounded with innumerable things tending to perplex, to disturb, or to oppress their operations, is the sport of every casual impulse; and without a sound judgment, it is hardly conceivable how a man can possess true decision: he may have some of the essential parts of a decided character, such as an ardent will—courage:—but unless he can upon the whole depend upon his judgment, he must often hesitate rather than decide, and particularly if conscious of his own weakness. Such a person, when called to undertake any new or difficult enterprise, which demands the exercise of a sound judgment, and for which he knows no precedent, can never act with decision: he is perplexed amid the possibilities and chances of a wide untrodden field; he is surrounded with a mist, through which he cannot penetrate." A person void of a sound judgment will be often betrayed into the most inconsistent actions: there will very frequently be found the greatest disagreement between his intentions and his actions; his motives may be upon the whole good, but error in judgment leads him to adopt means so unadapted to the end which he has in view, that sometimes they produce an almost contrary effect. This seems to be illustrated in the conduct of the men, who, to preserve morality in society, introduced the fascinating and corrupting amusements of the stage. A man of an unsound judgment is comparatively a useless character: he may, it is true, be occupied in some simple mechanical employment; but as it regards the high engagements of intellectual exertion, he is nothing. Should it once be said of us, "he has no sound judgment; you cannot rely upon his opinion: though he knows much, yet he has not learnt to appropriate his knowledge; he has scarcely any notion

* Foster's Essay on Decision.

of adapting the means to the end which he has in view;" should *this* be truly said of us, we may then, notwithstanding our good motives, or other excellent qualities, bid farewell to weight of character, and retire to those shades which are best adapted to conceal our mental imbecility.

We now suggest, as a third requisite, TRUE HUMILITY. This is one of those excellencies which most adorn the human character: without it we shall never be extensively useful, nor can we ever engage the affections of those around us. Pride is that which operates against both these objects; for however fondly men may indulge the passion in their own breasts, a view of it in others is sure to excite their disgust, and the possession of it is certain to be discovered by those around us: it is a feature in the human character which sustains a similar situation to that of the face in the human body; it is seen by all but by the person who possesses it; and it is so monstrous a deformity, that it never fails to draw forth the hatred of all who love goodness, and to detract amazingly from the excellencies of those in whom it is discovered. When it is seen in persons of no eminence of character or situation, it is odious; when discoverable in persons of eminence, it is intolerable. On the contrary, the union of greatness and humility presents an object which delights and charms the soul. Some great minds have scorned to be proud; Sir Isaac Newton possessed a mind, the powers of which reached far beyond the ordinary limits of mental extension; yet so great was his humility, that we scarcely know which to admire most. The apostle Paul possessed a mind of amazing worth and true greatness; and with this he was placed in a situation far above men in common; but at the height of his elevation, both of intellect and situation, his language was, "I am nothing." It was remarked by the Romans, in the election of their consuls, that those were men of the most worth, and most capable of a wise administration, who were the most backward to assume the purple, (that is, the robe, which was significant of the consular office): this gave dignity to their excellence, and added weight to their characters. Indeed it seems absurd and vain to suppose, that weight of character can be attained or preserved, without genuine humility. A man who has high thought of himself, a violent thirst for applause, together with a scornful contempt of other men, can never secure their attention or esteem: pride is so opposed to every fine and generous feeling; but humility marks a lovely character; a humility which scorns the parade and glitter of the world; a humility which shrinks from public admiration. An humble soul, which claims to itself nothing but what is its own, and when constrained to speak of that, does it with a retiring modesty, must possess something beyond the attainments of common minds, and the excellence and beauty of such a character, never fail to elevate it in the sincerest regard of the wise and good.

A PERSEVERING REGARD TO THE PURSUITS WHICH ARE ESPECIALLY CONNECTED WITH OUR STATIONS IN LIFE, appears as another requisite to weight of character. The present state of society has been compared to a complicated machine, in the arrangement of which every wheel, lever, and screw has its proper place; so every man his place in society; and as the value of each individual arises from his usefulness, our excellence of character

will increase or diminish in exact proportion with the benefit we impart. Weight of character does not depend so much upon the situation which we are called to fill, as it does upon the manner in which we fill it; and to act well the part assigned us in society, we must devote all our energies to its particular interests. The industrious application of our whole powers here must be essentially necessary; a laxity or indifference of mind, as it can accomplish nothing of importance, will lead to nothing but disgrace and neglect. An idler will always be a worthless character; and as the devotion of every energy is necessary, so those energies must be confined to the situation in which we are placed, to the sphere in which we move. This assertion by no means condemns the attainment, as far as may be, of general knowledge; but discountenances the attempt at general exertion. The man who wishes to excel in pursuits, which are unconnected with his own station, almost always fails of success. Men have seldom been found to excel in more than one thing, and the reason they excelled in that seems to be, that they gave all their powers to the pursuit of that object. There may, it is true, be some minds, whose strength of intellect, and grasp of thought, enable their possessors to fill more than one important station in society, or to rise to eminence in more than one valuable pursuit; but observation seems to reduce the number of such to a very few. Some men, we are aware, have assumed to themselves more than one important situation; as for instance, an office of eminence in the church, and another in the state at the same time; but the result has frequently been, that such have excelled in neither. The reason of this is obvious: the individual interests of either situation are of such importance, as to demand the undivided exertion of every energy. Lord Wellington has distinguished himself, as a warrior,—Lord Chatham, as a statesman,—Milton, as a poet, and Dr. Owen, as a divine: but we have not heard that they arose to great superiority in other and opposite pursuits: they acted the part designated to them by their situation, and in so doing they excelled. A disposition the opposite of this, would derogate from weight of character, as it would display a want of prudence. Prudence, is the acting under the influence of right motives, and a sense of propriety; but, were an officer in the army, for instance, to lay aside the calls and duties of his situation, every now and then, to make himself acquainted with the penal code, and to study the eloquence of the bar, it would evince a great want of prudence: and the same might be said of a minister of the Gospel, who, in connexion with the important duties and responsibilities of the sacred function, should labour to make himself a perfect artist in sculpture or painting. If, therefore, we wish to be respected, we must labour in the sphere marked out for us by Providence, to excel in which, requires our whole attention; and to this, in order to weight of character, we must add *perseverance*. A man's character is not established in a day: none but ignorant people will decide upon a man's character at the first interview; time is always requisite for its developement. The supposition of real excellence in favour of any person, arises from the *frequent* evidence of knowledge being possessed, of a sound judgment being exercised, in the various affairs of life, and the existence of other amiable qualities, which are re-

quired to render the individual worthy of regard. It is not enough, therefore, that we set out well in life; perseverance is necessary to ensure respect. Had the venerable Dr. Carey shrunk back from the difficulties which presented themselves before him at the commencement of his missionary labours, he would, at the same time, we have no reason to doubt, have sunk in the opinion and esteem of those who were connected with his enterprize: but his amazing perseverance, joined with ardent labour, and accompanied with the Divine blessing, has not only accomplished objects, which in their nature are unparalleled in the annals of later ages, but has also raised him to such an eminence of character, as to elevate him to the best place in the hearts of all the friends of religion who are acquainted with his worth. On the contrary, a versatile turn of mind, though possessed by many, yet can never be admired: it has too much of the littleness of a child in it to comport with the dignity of a man; and as the person possessing it can never be extensively useful, or in the estimation of great minds truly amiable, so he can never lay claim to weight of character.

The last requisite which we shall specify is REAL RELIGION. This we conceive to be indispensably necessary to the excellence we are contemplating. Indifferent as many men of talent and genius are to the great concerns of godliness, we can hardly conceive of weight of character unconnected with it. Acquainted in some measure with the propensities of human nature, when it is unawed by the majesty of the divine character and untaught by the illustrious truths of revelation, we can hardly be induced to attach to it, while in such a state, anything like real excellence or true greatness. An infidel, whether a practical or speculative one, may be possessed of much information, may have raised himself above many, even of eminence, may discover some traits of disposition, which are in themselves really excellent, and may appear, in many things, almost amiable; but the awful fact of his being a hater of God, stands as a blot in his character, which all his excellence, and all his elevation, are unable to efface. He is like a limpid lake, whose waters present a beauteous cheering prospect, and which might be an invaluable blessing to all in its vicinity; but the sediment at the bottom is poisonous; the least motion raises it to the top and mars the whole. Contemplate, on the other hand, a man with enlarged percipient powers, with a sound judgment, endowed with capabilities for great exertion, and all this connected with the benign influences of true piety, and surely there is not an object in the world more amiable. "That man is *designed* "to be a religious creature, must "appear evident from the very con- "stitution of his nature; he is in- "timately connected with the Dei- "ty, and necessarily dependent "upon him; and this being the case, "surely to have respect to *him* in "our temper and conduct, to vene- "rate and love *his* character, to "adore *his* goodness, to depend "upon and resign ourselves to *his* "providence, to seek *his* approba- "tion, and act under a sense of *his* "authority, must be the comple- "tion of the highest destination of "our nature." In addition to all this, there is the recollection of the facilities which those who are thus pious have, of enlarging the powers of the mind, by the contemplation of the best and most glorious objects, not excepting even the transcendent dignity and perfection

of the Great God himself; and then further there is the blessedness of having these powers of the mind brought off from the side of sin, and engaged on the side of holiness; all the energies of both body and soul, of the entire man, devoted to God, the greatest and the best of Beings, and employed for his glory, and exerted for the best interests of men. Surely this must stamp a dignity upon the human character which can be derived from no other source. Indeed, however the advocates of infidelity may congratulate themselves upon their self-supposed superior discernment, and however great may be our love of refinement and science considered in themselves; yet, we *cannot*, with the exercise of the greatest candour, attach true weight of character to a man, who is a stranger to himself, and an enemy to God.

Sheffield. L.

On Election.

To the Editor of the Baptist Magazine.

Sir,

It is generally admitted, that just views of the doctrines of divine revelation are of great consequence; for although this is not all that is necessary to our everlasting salvation, and we by no means wish to exalt even correct sentiments to an importance they cannot claim; yet it is not only desirable to be right, but there is a certain tendency in error, of whatever kind it may be, to do us harm. The doctrines generally called *Calvinistic*, have been the source of much contention; they have met with great opposition; they have often been treated with scorn and ridicule; they have been misunderstood by some, and grossly misrepresented by others; yet, taking a fair view of them, they are so REASONABLE and SCRIPTURAL, that wherever the *principles* by which they are supported are disbelieved and opposed, true religion will disappear.

If you think a few papers on these subjects are likely to be acceptable and useful, I will, God willing, send you a succession, as time and opportunity may give leave. I am aware that you have many calls from others; that your room is valuable, but I will endeavour to be brief, and rather state *principles*, than extended *illustration*.

I begin with the doctrine of Election. We read in the New Testament of the *Election of Grace;* we frequently find mention made of the *Elect*;—we are told that they were from the beginning *chosen* unto salvation through sanctification of the Spirit and belief of the truth; and that they were *chosen* in Christ *before the foundation of the world.* In still stronger terms, that their election was according to God's *purpose* and *grace*, given them in Christ Jesus *before the world began*;—that they were *predestinated* to be conformed to the image of the Son of God;—*predestinated* unto the adoption of children by Jesus Christ;—*predestinated* according to the *purpose* of him who worketh all things after the counsel of his own will!

The question is not, whether Election is, or is not, a doctrine of the New Testament; this cannot be denied: but the query is, how is it to be understood? Two views are given of it;—one is, that those whom God foresaw would believe and persevere unto the end in their faith, he declared to be his elect;—the other, that God, according to his own good pleasure, for reasons which he will explain in a future day, chose some to eternal life, through sanctification

of the Spirit and belief of the truth; that these were *given* to Christ to be redeemed, and raised up by him unto eternal life at the last day. The first view supposes Election to be the description of a *class;*—the second, that it is a selection of *persons*, according to God's *purpose*, and that it took place *before the foundation of the world.* Those who maintain the first view, are commonly called ARMINIANS; those who hold the second, CALVINISTS. In the subsequent papers these terms will be used for the purposes of convenience; but I hope the reader, whatever may be his sentiments, will permit me to use them without offence, merely as the shortest definition of a class of opinions.

In SCOTT'S *Articles of the Synod of* DORT, with the history of preceding events, as published by the authority of the States General, and translated from the Latin, a particular account is given of what the Calvinists in that Synod *did* believe, and what they did *not* believe; and the author observes in a note, that Mosheim's account of the five articles held by the Arminians, appears sufficiently accurate for his purpose. (Vide *Mosheim's* Eccles. Hist. vol. v. p. 444, and *Scott's* Articles, p. 49, note.) The first is, "that God, from all eternity, determined to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Christ Jesus; and to inflict everlasting punishments on those who should continue in their unbelief, and resist unto the end, his divine succours." This is also, in substance, the statement made by Dr. WHITBY, and by Arminians at large. The *Calvinist* fully admits, that God foresaw who would persevere in their faith unto the end, and that from all eternity he determined to bestow on them salvation; but he affirms that this is not the *whole* doctrine of the Scripture on this subject:—that the word of God speaks in express terms of a *purpose*, and *of grace given in Christ Jesus before the world began;* of *being chosen in Christ before the foundation of the world, &c.* according to the tenour of the passages already quoted. *He* therefore objects, that the statement of the *Arminians* is not a fair interpretation of the language of the word of God; and still farther, that the *principle* of an interpretation, which would reduce the sense of scripture so far below the fair impression of the terms used, and the apparent design for which they were employed, would banish every doctrine which men might either not understand, or not relish. This he considers as one of the worst evils that can attend any system, and in his view, it necessarily follows the reasonings of *Arminians*, whenever their principles produce their natural effect.

It appears also to the *Calvinist*, that the *Arminian* system is open to this general objection: that when man *chooses* GOD, God is said to *choose* HIM. God declares those his *chosen*, who he foresaw would believe, and persevere. Here again the question returns,—Is this the *whole* view which a humble, attentive regard to the language of the word of God sets before us?

Farther, the *Calvinist* observes, that the decision of the present points depends, in a great measure, on the answer which ought to be given to the question—In the conversion of a sinner, does the sinner begin of himself to turn to God, before the grace of God influences his heart for that purpose;—or does the grace of God in the *first instance* operate on the mind, in consequence of which the sinner seeks the Lord that he may live?

If the first statement is correct, the *Arminian* system *may be* true; though it will not be certain that it *is* true; for even on that hypothesis, God may have arranged a train of means and circumstances, which may work with as much certainty as the most direct purpose and choice can possibly effect. But, if the truth is, as the *Calvinist* fully believes it to be, that in the conversion of a sinner, it is GOD who first begins to dispose the mind to attention, and who opens the eyes of the understanding, that the sinner may see and feel what he never perceived before, so that, in consequence, he comes to God by faith in Christ, and *lives;* a short process brings the argument to a conclusion;—what God has wrought, he designed to work, and "known unto God are all his works from the beginning of the world."

Arminians lay much stress on *foreknowledge*, as the source of the statements in the New Testament respecting Election; for they consider that because God *foreknew* the repentance and faith of certain persons, he is therefore said to have chosen them. The *Calvinist* conceives as highly of the foreknowledge of God as they can do; but though he acknowledges that he cannot fathom the depths of his infinite knowledge, yet it appears to him unavoidable, that if any thing is *foreknown* by the Deity, it is *certain*, and there are causes which will bring it to pass. Whoever *foreknows* any event, sees that it *will be*, otherwise he has no foreknowledge of it. But if God *merely* foreknows what events will take place, without regulating their causes, some *other* power besides *his*, governs the world; a conclusion which, though not admitted by serious *Arminians*, yet appears inevitable, on the principles on which they reason. The foreknowledge of the infinite *first cause*, is a very different thing from foreknowledge in *created* beings. *We* may foresee an event, because we may perceive causes in operation which will produce it, though we may have no controul over them: but, we would ask with humility, can we speak of the foreknowledge of GOD, without being convinced that it is not confined within these limits? It is clear, however, that although many *Arminians* reason on the grounds above mentioned, *some* are aware of the tendency of their own arguments, and have shewn a strong disposition to deny the foreknowledge of God, or at least to suppose it confined to a few leading events, for which special arrangements were provided, while other things were left to take their course, and were, in the true sense of the word, *contingent*.

Sometimes it is objected, that in the view of the Deity, past, present and future are the same; with him all things are an *eternal* NOW: and hence it is urged. that we cannot with propriety speak of God's *purposes*, or *intentions* respecting futurity. We admit the imperfection of language respecting GOD, but we can use only the words which human speech supplies; and in so doing we have the example and authority of the Scriptures: yet, on the ground, that with God all things are *present*, it necessarily follows that nothing can be *contingent*; since events *future* to *us*, must in his view be *certain*, and therefore the highest and most rigid Calvinist cannot affirm more, than such a representation implies; yet, what is a little singular, it has been a favourite idea of some Arminians.

But I must intrude no farther at this time. I feel that this doctrine

has depths which I cannot attempt to fathom; but a few plain observations which lie on the surface may yet be made. In the mean time, let us look *to him*, who understood far more of this awful and sublime subject than any other personage who ever lived on the earth, and mark his act of holy adoration; "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight," Matt. xi. 25, 26. However we may understand these words, they clearly shew, that there was a discrimination in the gifts of sovereign grace, not yet explained: and if such was the feeling of the Lord and Saviour, what an example does he exhibit to us!—and what should be our humility of mind, while contemplating a subject we are so unable fully to comprehend!

I am, Sir, yours,
MICROS.

Nov. 1825.

On the Roman Catholic System.

No. II.

Historical Notices.—General Principles.

How delightful must have been the sight of a Christian Church in the apostolic age! It was a congregation of "believers," an assembly of "faithful" men and women, professing their entire trust in the Saviour, and their resolution to obey all his commands, and maintaining the "unity of the Spirit in the bond of peace;" a lovely and most interesting simplicity characterised all their proceedings. In their intercourse with each other, they exemplified "godly sincerity" and brotherly affection; their "yea was yea, and their nay, nay:" and they felt that they were "all one in Christ Jesus." In their solemn assemblies, spirituality of devotion and mutual benefit were the grand objects of desire: hence resulted the chaste simplicity of their services. The reading of the Scriptures, the exhortations of the brethren, the commemoration of the Redeemer's love, with united prayer and praise—these were the constituent parts of their worship. There was no display; nothing to attract the senses; all was spiritual: and doubtless they often left these assemblies, whether held in an upper room, a cellar, or a cave in the wilderness, (for to *place* the primitive christians attached no importance), saying, "this is none other than the house of God, and the gate of heaven."

The laws by which the first churches were governed, were contained in the information and instructions communicated by the Apostles, and afterwards collected in the book now called the "New Testament." And as the Apostles were but the interpreters of the will of the Lord Jesus, by whose Spirit they were inspired, by Him the christian community was governed, and the whole church was "subject to Christ." He only was Lord and Master, and no authority but his was acknowledged.—Church government was very simple: there were the *pastors*, to "preach the word;" and there were the *deacons*, "to serve tables." Other ecclesiastical orders were unknown; nor did the churches interfere with each other's concerns; each christian community, as well as the entire body, were "subject to Christ."

Would we could say that this happy state of things was of long continuance! but truth compels

this acknowledgment that corruption was very early at work. We find that priestcraft and superstition were making rapid strides, even before the close of the second century: how awful their progress has since been, every one acquainted with ecclesiastical history well knows. The following brief digest will assist the memories of our readers.

Judaizing teachers were the first to corrupt Christianity: see the Epistle to the Galatians.

Bowing to the East, the celebration of Easter, the use of the sign of the cross, and of sponsors—with some other inventions, were established in the *second century*.

Councils, which were frequently held in the *third* century, much increased the power of the priesthood, and gave the weight of their authority to pernicious innovations. The number of church offices was enlarged; a regular hierarchy was fast forming; and idle ceremonies were invented in abundance.

A. D. 306. Constantine the Great ascended the throne, and very soon new modelled Christianity, as to its external form, and made it a state-engine. Wealth and power flowed in apace; magnificent buildings, splendid decorations, and rites, often borrowed from Paganism, were thought suitable to the religion of Him, who was "meek and lowly of heart:" and the gradation of rank in the Church was assimilated, as much as possible, to that adopted in the state.

A. D. 325. The council of Nice. Here Christians first learned to curse and persecute those who differed from them—and the lesson is scarcely yet forgotten.

The *fourth* and *fifth* centuries, were distinguished by the increasing prevalence of superstition—such as, pilgrimages to supposed holy places, relic-hunting, monasticism, numerous fasts and feasts, auricular confession, prayers to the saints, &c.

A. D. 606. The Bishop of Rome assumed the title of "Universal Bishop."

A. D. 754. The Pope became a temporal prince, by acquiring the Exarchate of Ravenna.

A. D. 787. *Image-worship* sanctioned by the seventh general council, held at Nice.

Transubstantiation was first taught by Paschasius Radbertus, in the *ninth* century.

In the *eleventh* century, Gregory the Seventh assumed supremacy over *princes* as well as prelates, and arrogated to himself the right of disposing of crowns. He also interdicted the use of Liturgies in any other language than the Latin.

The traffic in indulgences began in the *twelfth* century.

A. D. 1215. *Communion in one kind* established.

A. D. 1229. The *Inquisition* formed, and the Scriptures in the vernacular languages prohibited.

A. D. 1414. The council of Constance, at which it was agreed that faith is not to be kept with heretics.

A. D. 1517. Commencement of the Reformation in Germany.

A. D. 1540. The order of *Jesuits* instituted.

A. D. 1546. The *council of Trent* opened its deliberations, terminated in 1563. By this council the errors and absurdities of the Papal system were solemnly authorized.

A survey of ecclesiastical history will lead to the conclusion that almost every corruption in Christianity may be traced to the *lust of power*, and the *pride of false philosophy*.—The former induced men to become, "Lords over God's heritage," first manifesting itself in the arrogance of an ambitious, as-

suming pastor, and then gradually advancing, till every trace of New Testament simplicity was worn away, and the very names and titles known in happier ages were superseded by modern appellations: and with these were connected an overbearing authority, and a tyrannical usurpation of the rights of the people, which verified the prophecy that one should arise who would "oppose and exalt himself against all that is called God, or worshipped—shewing himself that he is God."—The latter substituted reason for revelation, fancy for truth, and ultimately superstition and will-worship in the nobler homage of the mind. Each principle helped the other: unhallowed power lent the weight of its sanction to philosophy, and aided in the effort to corrupt Christianity by the intermixture; while the obligation was met on the other hand, by the invention of sagacious expedients to justify and strengthen the usurpations, to bind faster the yoke on the necks of a subjugated people, and even to produce in them an infatuation which made them love their thraldom.

The Roman Catholic System exhibits the result of the combined influence of the causes just mentioned, operating on the ignorance, the weakness, and the fears of men, and producing effects of the most extensively pernicious nature. We propose, by the Divine assistance, to point out the doctrinal errors of this system, the unscriptural practices which it has adopted, and its actual tendencies and effects.

C.

Letters from Dr. Doddridge to Dr. Clark.

No. II.

Rev. Sir,

I always receive your letters with pleasure, but found a particular satisfaction in the perusal of your last, which contained some very important hints, which I was not before aware of, but which now have entirely determined me to decline taking any steps towards that remove which I had consulted you about. As to the slight thoughts which I had entertained of renewing Mr. Jennings's academical course, I find so many formidable things in such an undertaking, on a closer review, and perceive that it requires so great a furniture beyond what I can ever hope to possess, that it is highly probable I should never have mentioned it to you, if I had not been engaged to do it by that sudden emergency. There are some persons of considerable character in these parts, who have urged it very warmly, and one particularly (Mr. Thomas Saunders of Kettering), has been very importunate with me to take his brother, whom he designs for the ministry, into the house with me, and to go over the course with him; but this I resolutely refused, as you may well suppose. And, upon the whole, Sir, the most I shall do this way, will be, at some leisure time, to draw up some Essays on the subject of Education, with regard to the conduct of tutor and pupils; to form a particular account of what was most remarkable in Mr. Jennings's method, and in his manner of treating his pupils; and if God should spare my life any considerable time longer, to write out a new copy of some of his Lectures, with the improvements they may receive from what I may have met with in reading and conversation; and perhaps to prepare Lectures on other heads, of which he had only formed a general scheme. The papers I may perhaps put into the hands of some young person of remarkable genius and learning,

who may be equal to the great undertaking, and he may use them to much greater advantage than I could ever have been capable of doing. In the mean time, the view of preparing these papers will engage me to study with greater attention, and to digest my thoughts into more exact order. I mention the scheme to you, as expecting very considerable assistance in the prosecution of it, from your well known abilities and friendship. I intended to have paid you a visit at St. Albans toward the beginning of some month in the winter, but many concurrent accidents oblige me to delay it. Mr. Palmer, of Wanlip, a gentleman of about £1500 a year, but vastly richer in wisdom and goodness than in estate, has engaged me to come and take my turn one Lord's day in eight weeks, at his seat, where he supports preaching every fortnight by a very handsome allowance, considering it is in Leicestershire. And it has so happened, that my two first days were fixed for the 7th of January and 3d of March; and last Lord's-day I was prevented from being with you by Mr. Auther's being obliged to supply at Kettering in the absence of Mr. Saunders. 'Tis hardly possible to express the admiration, which Mr. Hughes meets with, wherever he goes. Persons of all ages, educations, tastes, and opinion, extol him as one of the first of men. The people at Leicester are struggling hard to get him in for an assistant there, in which they have the hearty concurrence of Mr. Gee; and they prefer him at Nottingham to all that they have yet heard, though they have called in all the most celebrated men in the country, and though they are so intimately acquainted with Mr. Watson, who has formerly been accounted second to none. However, they have so positively declared that they will choose no young man, that I imagine Mr. Hughes will not have an invitation thither. I am told by many that came from thence (for I have never been there myself), that Mr. H.'s conformity is looked upon as a very merciful providence by many of the congregation, who of late have been very weary of him. 'Tis certain that for many months he has confined his discourses to polemical and mystical subjects. I had the following story from a person of judgment and veracity, who offered it as a specimen of the manner of preaching he has followed for a considerable time. From Psalm 122, "Jerusalem is builded as a city, which is compact together," he first gave them a very particular account of the situation of ancient Jerusalem, and its several parts in regard to each other; and then, under the second general, run a parallel between the situation of Jerusalem and Nottingham in a great variety of particulars; finding some place or other in the latter, which answered to all the most remarkable in the former. If one were to judge by such an instance, it would incline one to be very gentle in censuring his late change; and indeed the candour and charity he expresses towards his former brethren ought to silence all their complaints upon that head. You, Sir, may perhaps have seen his printed letter to Mr. Whitlock, so that I need not enlarge on the contents of it; and indeed there's nothing remarkable in it, but the moderation of a new convert to the Establishment. I have not read any considerable new books of late, except Sir Isaac Newton's Chronology, which I take it for granted you have had in your society. I suppose you may have seen, Sir, that La Roche has laid down the

Memoirs of Literature, as it was high time he should, and that the same design is carried on by another author, under the title of The present State of the Republic of Letters. I am told that he is a person of good sense and remarkable modesty, and that he is very desirous of assistance in his undertaking.

I am, Rev. Sir,
Your most obliged and affectionate humble servant,
P. DODDRIDGE.

Harborough, Feb. 6, 1727.

P. S. Mr. Burhill tells us that Mr. John Saunders is extolled by all the people at Hertford, as every way equal to Mr. Guyse, except in the graces of delivery. I congratulate their happiness in having missed of me, nor do I exceedingly regret my own misfortune, in not pleasing them.

The Happiness of Separate Spirits.

I HAVE been much engaged lately on reflecting on the mode of existence, and the happiness of human spirits in the invisible world. My present paper shall be occupied with the latter branch of this interesting subject. So far as our present conceptions go, we cannot conceive of a spirit in a state of unconsciousness. However detached from a connection with matter, its perceptions of what is pleasing, or what is painful must be as acute, as in any former mode of existence; perhaps much more so, from the very circumstance of its freedom from matter and all gross objects. The idea of the soul sleeping till the resurrection of the dead can only be supported on the principle of the soul being a material substance; an idea unsupported by true philosophy, and completely at issue with divine revelation. At present, however, I have no concern with this opinion, taking for granted that a holy spirit is completely happy, or at least perfectly so on its disunion from the body.

Some who have speculated on future felicity, have supposed, as the works of Deity are numerous beyond our conception, truly sublime, magnificent, and infinitely various, that intellectual beings who are in a state of happiness, will spend the years of immortality in passing from planet to planet, from world to world, and from system to system, examining all the wonderful varieties of creating power, infinite skill, and divine benevolence: also, that the advantages spirits in another state of being will possess for this employment will impart to them a peculiar interest. Unfettered by grossness, unclouded by ignorance, perfectly pure, and every emotion in the highest accordance and harmony with the Lord of the Universe, every fresh excursion amongst the works of God will awaken sensations of a description the most grateful; nor can it be doubted that such a state of existence would be felicitous beyond our present apprehensions.

In passing over the surface of the small globe we inhabit, our eyes are held in delightful gaze on the ever-changing variety of creation around us. Mountains and vallies—rivers and lakes—seas and oceans—islands and continents, present a glorious specimen, and a specimen only do they furnish, of what an Almighty being can produce. And were we admitted into all the secret recesses of nature; could we examine the innumerable minerals in the bowels of the earth, with the immense variety of animate and inanimate beings in the

mighty ocean, how should we exclaim with the adoring Psalmist, "All thy works praise thee!" But how much wider the range, how much more free the excursions of a happy spirit in the full smile of divine favour, and perfectly prepared by the expansion of all its powers, the absence of every shade, and the full display of divine perfections, with the universe thrown open before it, for entering into all the works of God!

Shall we suppose, also, that the worlds which we see, and worlds innumerable, are filled with holy intelligences who never fell, and whose knowledge of the Creator has never been beclouded by sin; what millions then, of new associates shall we meet, and who all will add to our felicity by displaying their own! Nor am I aware that such an idea is at issue with the contents of that Holy Book, which alone is our guide to immortality. That heaven-inspired volume was given more especially to teach us the apostacy of man, and the infinite grace of God in his recovery from ruin.

And yet this representation of things seems not fully to come up to the view the Bible opens of future felicity. We are frequently reminded in the sacred volume, that the presence of God is the source of all happiness. "In thy presence is fullness of joy, at thy right hand are pleasures for ever more," Psal. xvi. 11. "We are confident, and willing rather to be absent from the body, and to be present with the Lord," 2 Cor. v. 8. Also our Lord seems to refer to a constant residence with himself, and the full display of his excellencies, as the constant source of imperishable felicity. "Father, I will, that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me," John xvii. 24. And to the same point tended the mind of the apostle when very near an eternal world, "Having a desire to depart, and be with Christ which is far better." Phil. i. 23. It is true, the glory of the Deity can never be localized; and hence a creature in every place must be where God is, and may there have as full and as intimate discoveries of God as elsewhere: but the humanity of Christ will from the necessity of its nature be in one place, and cannot be in two places at the same moment. But wherever he is, all will see him, have immediate intercourse with, and derive from his presence ineffable joy.

Yet it may be objected, that to render a creature stationary in the present world, even in a spot fair as the garden of Eden, would offer a mortal wound to its felicity. But this remark can scarcely be correct in any respect, except on the supposition of existing depravity in that creature. In every view of the subject this remark will appear just.

1. God has withdrawn his presence from objects within the sight of a depraved mind. Hence it is, that the mind of man, though so much narrowed and shrivelled by the fall, is yet more expansive than the objects in view, and can embrace infinitely more than lies within its grasp. From the same cause it is, that distant objects are invested with a peculiar charm only when distant; but when by possession they become familiar, the spell is broken, the charm has vanished, and what appeared lovely ceases to be loved, what was thought wonderful excites no surprise.

But the Being who presents himself to the mind in another world is infinitely beyond the grasp of its

most enlarged powers. Nor, whatever expansion the powers of the mind are capable of through immortal existence, will that mind be one degree nearer the comprehension of its object; the mind will still be finite, and the source of its blessedness infinite. Sameness, repetition, and equal conception, arise not from the greatness of the mind, so much as from its depravity and weakness, combined with the comparative littleness and poverty of the objects of its contemplation. In eternity we shall be in his presence who "filleth all in all."

2. One created object presented to the mind, embraces in itself but a very diminutive portion of good. Indeed it may be justly questioned whether any creature on earth contains any good suited to an immortal mind, since God in judgment retired from immediate converse with men. But if any good is found in this world, that good is in portions so small, as to convey the most feeble notion of inherent excellence. Hence we want numbers as auxiliary one to another, and hope to perfect our happiness by the multitude and magnitude of those objects. But nothing that is good, nothing that is sublime, glorious and excellent can possibly exist in a creature, which is not in the Creator in a degree infinitely superior. Nothing can exist in the universe that has excellency attached to it, or pervading its being, but that excellence must necessarily be an emanation from Deity. Whatever can give birth to legitimate pleasure, or peace, satisfaction or joy, animation or extacy, can only arise from some assimilation that object has to the Author of its existence. Upon this principle it will be manifest, that the nearer a mind approximates to Deity, the less will it be disposed to seek any other object, and the more perfect, complete, and unchangeable will be its felicity.

3. Our best blessings, so far as they spring from created sources, fail of communicating happiness, and lead us to be constantly flitting from scene to scene, because they are under the curse of human apostacy. The ground is accursed for man's sake, and all upon its surface groans under the same burden. This curse seems to enter into the composition of all that is terrestrial, and the elements of nature are amalgamated with death, misery, and woe. The spring which dances before us in all its youth and gaiety, is but the commencement of decay and the preface to a succeeding winter. But in heaven there is no curse. The elements of spiritual happiness are pure and unmixed. Whilst the powers of the mind flourish in eternal vigour, the fields of paradise are for ever incapable of decay, but bloom in eternal spring. The blessing of God pervades all that meets the eye, is mingled with all that penetrates the mind. The object in possession is indefectible good, needs no auxiliary, and in value can admit of no increase. The Being, towards whose full enjoyment the holy mind is ever ascending, is the ever living, and the ever blessed God.

I. M.

Shipley, Dec. 8th, 1825.

POETRY.

[Extracted from the "Memoir and Select Remains of the late Jane Taylor."]

HYMN.

Come, my fond fluttering heart,
  Come, struggle to be free:
Thou and the world must part,
  However hard it be:
My trembling spirit owns it just,
But cleaves yet closer to the dust.

Ye tempting sweets, forbear—
  Ye dearest idols, fall:
My love ye must not share;
  Jesus shall have it all:
'Tis bitter pain—'tis cruel smart,
But O! thou must consent, my heart!

Ye fair enchanting throng,
  Ye golden dreams, farewell!
Earth has prevailed too long,
  And now I break the spell:
Ye cherished joys of early years!
Jesus, forgive these parting tears.

But must I part with all?
  My heart still fondly pleads:
Yes—Dagon's self must fall:—
  It beats, it throbs, it bleeds:
Is there no balm in Gilead found
To soothe and heal the smarting wound?

O yes, there is a balm,
  A kind physician there,
My fever'd mind to calm,
  To bid me not despair:
Dear Saviour! help me, set me free,
And I will all resign to thee!

O may I feel thy worth,
  And let no idol dare—
No vanity of earth,
  With thee, my Lord, compare:
Now bid all worldly joys depart,
And reign supremely in my heart!

On the Death of an Infant.

With what unknown delight the mother smiled,
  When this frail treasure in her arms she pressed!
Her prayer was heard—she elasped a living child;
  But how the gift transcends the poor request!
A child was all she asked, with many a vow;—
Mother—Behold the child an angel now!

Now in her Father's house she finds a place;
  Or if to earth she take a transient flight,
'Tis to fulfil the purpose of his grace,
  To guide thy footsteps to the world of light;—
A ministering spirit sent to thee,
That where she is, there thou mayest also be.

REVIEW.

Remarks on the different sentiments entertained in Christendom relative to the weekly Sabbath. By Robert Burnside, A. M. London, Seeley. 12mo. pp. viii. 354. 5s.

This work is the production of a learned, candid man; and whatever opinion the reader may form of the arguments by which Mr. Burnside endeavours to support his own sentiments, he will highly approve his excellent spirit. The volume appears with the modest, unassuming title of "Remarks," but in reality it contains a regular discussion of the subject on which it treats. The author contends that the *seventh* day of the week, is the day that ought to be sanctified to the service of God, and that though it is fit in itself, that *any* day should be devoted to the purposes of religion, yet by divine institution, the *seventh* is the proper day for that end; and that the *first*, has no claim on our attention above any other day of the week, except that it is right to pay a decent respect to the institutions of our country. So that, in his opinion, the common idea, that the *first* day of the week, called the *Lord's day*, is substituted by the appointment of Christ in the place of the *seventh* day, is altogether a mistake. There is a remarkable modesty in his mode of stating the divisions of his subject: for he entitles all his chapters, "differences of opinion concerning," the various parts of the discussion. In this form he brings forward the views of all parties, respecting the Sabbath, and gives his reasons in support of his own.

He takes his stand, in the first place, at the appointment of the Sabbath, as soon as God had finished the work of creation, Gen. ii. 2, 3. The account given in Exod. xvi. respecting the falling of the manna, and the direction not to go out to gather it on the Sabbath, are the next objects of attention; and then follows the fourth commandment, delivered at Mount Sinai, which relates to the observance of the same day, and fixes the kind of regard which shall be paid to the Sabbath by direct law. Thus the case stood till the introduction of the Gospel. The enquiry then is, did our Lord, or the apostles by his authority, declare the seventh-day-Sabbath repealed? If they did not, our author contends, the authority of the day still continues, and it ought to be still observed as the day of rest from worldly labour, and of devotedness to the service of God. In his estimation, the repeal is not proved, and the Sabbath should still be the seventh day. The accounts given of the meeting of the disciples and of the primitive Christians on the first day of the week are then brought forward, and Mr. Burnside argues that these are no proofs, that the first day of the week was substituted instead of the seventh, because it was very right to worship God, to attend to Christian ordinances, and to make collections for brethren who were in poverty, on *any day*; and therefore, it did not follow, that the frequent mention of the meetings of the disciples on the *first* day of the week, supposed a repeal of the *seventh*. The expression, "the Lord's day," Rev. i. 10. he does not doubt, really means "the common Sunday, and no other day;" but then he believes "that the apostle John did not write these words; that they are an interpolation, and that a very late one, perhaps about the time of Constantine the Great!" p. 199.

The supposed authority of apostolic tradition is examined, and our author does not think this, on the whole, against him, because, he says, the practice varied; and when the first day was recommended as the day of rest and worship, the ancient writers do not appeal to the sacred writings. The earliest Fathers and Councils, Mr. Burnside informs us, "in general, never

plead apostolic tradition in favour of the first day, any more than they plead apostolic precept and example." He observes farther, that there are many evidences that the seventh day was observed in various places. Authorities of later date are, of course, considered to be of no weight.

This enquiry leads our author into numerous discussions, more o r less connected with the main argument, such as these: "the supposed lawfulness of man's transfering the scriptural weekly Sabbath to another day;" and, his authority "to institute a weekly Sabbath," &c. In the course of the work he also examines the question, whether the appointment of a Sabbath merely intended the separation of one day in seven to the service of God; or whether it did not fix the day to the seventh day of the week? These, and other enquiries, allied to the subject, Mr. Burnside examines with diligence and excellent temper. In the course of his work many curious historical particulars are stated, respecting both ancient, and comparatively modern times; and men of some reading, will often find curious facts mentioned, which had eluded either their observation, or their recollection.

Of a work full of discussion, our brief review cannot be supposed to exhibit any more than an outline, and that only of the most prominent points; but even this is sufficient to shew, that the author has attended to the subject, and deserves a calm and candid hearing. He says, p. 347, "I am, then, to be considered not as hostile to the first day, but as an advocate for the seventh day. Whether I am right or wrong in my notion concerning the day that is the scriptural Sabbath, no one can justly say that the subject is unimportant. As long as the fourth commandment is recognised by Christians as a precept still in force,—as long as it is stated to be without the least alteration of the matter or modification of the form of words in which it stood originally in the Decalogue, so long it must be a matter of consequence to enquire what day of the week is meant by the seventh day. As long as the pious exclaim against the heinous and dangerous sin of Sabbath-breaking, so long it must be important to enquire what the sin is, and who the person is that commits it." p. 347.

We were surprised at the supposition, that the expression "the Lord's day," Rev. i. 10. is a late interpolation. By some of the earliest Fathers the term is applied to the first day of the week, and the collation of manuscripts, which, within the last century, has been carried to a great extent, does not afford a single instance of its omission. A strong circumstance against the theory of our learned friend.

We are as deeply convinced as he is, that the subject is of great importance. We lament to see the Lord's day so trifled with, by many who profess to believe, that it is the day divinely appointed for religious improvement. We think there is room for a work that would oppose by solid argument the laxity of modern reasonings, and reprove the carelessness of modern practice; we earnestly wish that some one possessed of the requisite literature and research, and deeply imbued with the seriousness of the subject, would take it up.

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1. *Tactica Sacra. An Attempt to develope, and to exhibit to the Eye by Tabular Arrangements, a general Rule of Composition prevailing in the Holy Scriptures. In two Parts. By the Rev. Thomas Boys, A. M. of Trinity College, Cambridge, Curate of Widford, Herts.* pp. 94. Price 7*s*.
2. *A Key to the Book of Psalms, By the Rev. Thomas Boys, A. M. of Trinity College, Cambridge; Curate of St. Dunstan's in the West; Author of Tactica Sacra, &c.* pp. 239. Seeley.

Those authors, whose studies are principally directed to assist the biblical student, possess a powerful claim upon our attention. We regard their important labours with peculiar satisfaction, as valuable contributions consecrated to the erection of the heavenly temple; and, whether their efforts be elementary, progressive, or perfective, to the utmost extent to which they are adapted

to accomplish their avowed design, they are justly entitled to the strongest expressions of public approbation, and the unequivocal encouragement of liberal support. It must, indeed, be expected, that the nature of their inquiries, and the effect of their conclusions, will be submitted to severer examination, and more critical analysis, than those productions whose design, however excellent, is confessedly inferior, and whose results, though not unimportant, are far less momentous; but, if the inspection has been rigorously pursued, and satisfactorily terminated, then the reception should be favourable, and the recommendation cordial.

To many of our readers, the subject discussed in the publications introduced by this article, is, no doubt, far from being familiar, but this must by no means be allowed to operate to its disadvantage. Many theories which were once obscure, are now well understood, and much that is at present imperfectly developed, will at length be thoroughly matured and unfolded. Preliminary researches, though essential to those which are destined subsequently to consummate the design, are usually least esteemed and rewarded; yet it is to these early and almost unaided endeavours we are chiefly indebted for those more finished and splendid performances, which, with comparative ease, obtain the meed of universal applause. As to ourselves, we tender to Mr. Boys our sincere thanks for his making the public acquainted with the progress and present results of his inquiries; and we consider it justly due to him, and to our readers, to enter now somewhat more in detail, into the nature of his plan in the works before us.

"At a time," says the author, "when, from the habit of reading the Bible with a very minute attention to the word and letter of the text, I was beginning to be satisfied that some mode of arrangement prevailed in the Sacred Writings, to which a strict regard to terms and phrases was the key (though what mode I knew not), a friend put into my hands that interesting and learned work, 'Sacred Literature.' I was then but little acquainted with Bishop Lowth; and it is to 'Sacred Literature' that I stand indebted for some of my first lights on the subject upon which I am now writing. Those principles which previous writers on parallelism have applied to short passages, are applied by me to long ones; and I arrange chapters and whole epistles as they arrange verses." *Tactica Sacra*, p. 1.

In more full explanation of his design, the author proceeds to give specimens of *couplet, quatrain, and introverted parallels.* We shall introduce one of each:

a | Seek ye the Jehovah, while he may be found
a | Call upon him, while he is near.

Isaiah lv. 6.

a | If ye keep my commandments,
b | Ye shall abide in my love,
a | Even as I have kept my Father's commandments,
b | And abide in his love.

John xv. 10.

a | Follow not that which is evil,
b | But that which is good,
b | He that doeth good is of God:
a | He that doeth evil hath not seen God.

3 John 11. *Tact. Sac.* p. 2.

"It is," says Mr. Boys, "to these *introverted* parallelisms that I am particularly desirous to call the reader's attention." And, in pursuing this object, he produces many examples more lengthened and complicated. Our limits will scarcely permit us to give the following:—

a | And when he was come out of the ship, immediately there met him, out of the tombs, a man with an unclean spirit;
b | Who had his dwelling among the tombs,
c | And no man could bind him, no not with chains,
d | Because that he had been often bound with fetters,
e | And chains:
e | And the chains had been plucked asunder by him,
d | And the fetters broken in pieces.
c | Neither could any man tame him.
b | And always night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones.
a | But when he saw Jesus afar off, he ran and worshipped him, &c.

Mark v. 2—6.

Here we have in e and *e*, the chains of the person possessed; in d and *d*, his fetters; in c and *c*, the difficulty of binding or taming him; in b and *b*, his places of resort and usual habits; in a and *a*, his meeting with Jesus. *Ibid.* p. 6.

"These examples," continues the author, "I have given from the New Testament, in order to show that the introverted form of composition was familiar to those who wrote that part of the Sacred Volume. We find it used by them, not only in doctrine and discussion, but in narration and dialogue: not only where we might expect to meet with something like stanzas, in imitation of the prophets of the Old Testament, but where poetry, according to our ideas of it, is out of the question." *Ibid.* p. 8.

Again: "And now, as to what *distinguishes* the present publication from others, it is this; that I propose in the body of the work, to reduce whole Epistles to the form of single parallelisms. I am not going to show, though this I would undertake to do, that many long passages consist of a *succession* of parallelisms:—something to that effect has been already advanced by others; but to bring out the Epistle in the simple form of one introverted parallelism. There may be various subordinate correspondences in the parts of the Epistle, and these such as can only be exhibited by making subdivisions. But this does not affect the character of the whole. The Second Epistle to the Thessalonians, the Second Epistle of St. Peter, the First Epistle to the Thessalonians, the First Epistle of St. Peter, and the Epistle to Philemon, (I take them in the order in which I have placed them for the reader's convenience), are arranged by me as introverted parallelisms of four, six, four, and eighteen members respectively." *Ibid.* p. 8.

In the body of the work, to which we must now refer the reader, he will find these Epistles analysed; and, in the conclusion, arranged, both in Greek and English, in the *tabular* form, on large folded pages.

In the "Key to the Book of Psalms," these principles of parallelism or correspondence are very ingeniously and extensively applied; and though every one may not, at first sight, be equally convinced, either as to the correctness or the importance of the author's theory, yet all, who examine the result of his labours, will instantly approve his object and his diligence.

The "Key" contains a most interesting introduction, extending to the fifty-fourth page, which is followed by two chapters: the first on "Alternate arrangements occurring in the Psalms:" and the second on "Introverted arrangements occurring in the Psalms;" to these is added a "Conclusion," in which the thoughtful reader will meet with much that is curious and valuable. At the end of the volume are five Appendices: the titles of these are "External evidence—Further extensions of the doctrine of parallelism—The parallel mode of composition illustrated—Construction of Latin sentences—Exercises for students."

We select from this volume an example of each kind of arrangement.

a | Thou shalt not be afraid for the terror by night;
b | Nor for the arrow that flieth by day;
a | Nor for the pestilence that walketh in darkness;
b | Nor for the destruction that wasteth at noon-day.
Ps. xci. 5, 6.

"Here we have the night in a and *a*; and the day in b and *b*. Thus the two topics, preservation by night, and preservation by day, are kept distinct," p. 56.

a | Sing unto the Lord,
b | With the harp; with the harp, and the sound of a psalm.
b | With trumpets and sound of cornet,
a | Make a joyful noise before the Lord, the King.
Ps. xcviii. 5, 6.

"Here we have praise enjoined in a and *a*; and the instruments of praise in b and *b*. Similarly, according to the order of words in the Hebrew." p. 97.

According to the principles of the above arrangements, but more fully amplified, many of the Psalms are given at length, both in Hebrew and in English; indeed, while the author every where speaks favourably of the common version of the Scriptures, he earnestly presses upon the consideration of his readers the importance of consulting the Sacred originals.

The "Exercises for Students," in the last appendix, are thirty-one, in reference to which the author observes, "With these few examples, the student, if he pleases, may exercise himself. And I venture, in conclusion, to offer as an inducement, a Hebrew Bible, and a Greek Testament, to be given, respectively, to the most successful competitor, and the one who comes next to him. The examples may be sent to me, written out at length, any time in or before the month of August, 1826, with the writer's name and address; or, if it be not thought fit to communicate these, a verse of Scripture may be sent as a token. And, if necessary, an advertisement will appear in the Missionary Register, published at the end of September 1826, making known the successful candidates. The trial will be open to foreign as well as British students; and communications may be sent, either in Latin, French, or English, to 34, Bouverie Street, Fleet Street." p. 239.

Memoirs of Mr. John Chamberlain, late Missionary in India, by William Yates: pp. 476. Price 10s. 6d. Wightman and Cramp.

In calling the attention of the public to this admirable volume, we are not insensible how easily we may incur the charge of partiality. But, in arrest of judgment, we may be allowed to state, that, however highly we may have estimated these Memoirs, we have neither been precipitant in obtruding our opinion, nor do we now claim any credit for it, which the value of the work under consideration will not sustain.

Facts, are so thoroughly independent of criticism, that, where the former abound, the range for the exercise of the latter is exceedingly limited; and, indeed, in proportion to the moral and spiritual importance of the narrative, criticism discovers little disposition to assert even its legitimate authority; and is heard only in the subdued tone of suggestion, or the agreeable expression of congratulation.

We suppose it would have been universally admitted, *à priori*, that Mr. Yates was a most suitable person to write the life of Mr. Chamberlain; and the presumption is now most entirely justified, by the manner in which he has performed this acceptable service. The execution of the task thus assigned to him, must have been throughout associated with recollections and sympathies peculiarly tender and impressive; and his readers, in both hemispheres, who may be competent to appreciate his va-

luable labours, will, we have no doubt, admire the spirit in which they have been conducted, and endeavour to the utmost to promote their success.

It is not possible to calculate the advantage which may result from the perusal of MISSIONARY BIOGRAPHY. The stimulus thus imparted, may become simultaneously operative in directions numerous and diversified; confirming the determination of the Missionary Student, to consecrate his being to the Lord in this honourable department of Christian exertion; reanimating the almost exhausted Missionary, whose difficulties and discouragements have prostrated alike his strength and his patience; renewing the zeal already degenerated into lukewarmness, and betraying affecting symptoms of a rapid descent to absolute indifference; effectually rebutting the reiterated objections of opponents to the noble enterprize of evangelizing the heathen world; rousing to active and persevering inquiry, minds, not previously impressed by the important subject; and upholding the hands of those, who, by their counsels, their prayers, and their benevolence, promote essentially the interests of the glorious cause.

Our readers doubtless recollect that, towards the close of the former series of this magazine, a compressed account of Mr. Chamberlain's life was introduced; the effect of which, we presume, in many instances at least, must have been inquiry for the work from which that abstract was taken: this inquiry, we trust, will be extended by the remarks we have offered, and the following extracts, for which we must now endeavour to make room. Alluding to Mr. C.'s missionary exertions, Mr. Yates says, "He went from village to village for many miles' distance from Serampore; he carried with him the bread of life to feed the poor; and wherever he went, it seemed to be, 'in the fulness of the blessings of the gospel of Christ.' His manner of addressing the natives on these occasions, was similar to that stated in his journals, and therefore requires no specific description. The number of places he would visit, together with the number of times he would address different congregations in one day, was truly astonishing. I attended him several times when he was possessed of far less vigour and strength than at the period of which we are now speaking; and the simple travelling from village to village, and from place to place in the different villages where he preached, appeared to me a sufficient exertion for one day; while he, from the hour he set out, about eight in the morning, till five in the afternoon, continued to travel and to preach, without cessation, allowing himself time to take a little dry provision only, as he went from one hamlet to another: in this manner he would visit five or six villages in one day, and in some of them speak at two or three different places, a considerable distance from each other. It must be granted, that his discourses were not of a nature to require much study, being, for the most part, a declaration of the same simple truths of the gospel, and an exposure of the same objections and errors, which are urged alike in all places by the natives; but to recommend the same truths over and over again with equal fervour and interest as he did, is by no means one of the smallest of those attainments which constitute the perfection of the missionary character." p. 121.

In a letter from Sirdhana, dated May 28, 1813, this devoted Missionary thus writes:—"In the long journey from Serampore to this place, you will suppose that the word of God was declared to many people in many places. Indeed, it was on the whole, a delightful journey to my soul. When I have plenty of preaching, my body and soul both live and are invigorated. On our way hither we left the Ganges and Furuckabad, and crossed over the Doub to Agra, where we had a refreshing interview with our brethren and sisters, and our dear friends there. Mr. C., the chaplain, is a very pious man, and possesses the heart of a missionary. Indeed, from Furuckabad to Sirdhana was a most delightful journey by land, and attended with so many mercies, that I hope I shall never forget

the goodness of our divine Master, displayed to us therein.' I began to fear, as my cup was kept overflowing so long, that I should meet with a sad reverse; that I should be brought from the mount Delectable into the Valley of Humiliation, and so it may be; however, be it as it may, I will praise my Master for all that is past, and trust him for all that is to come. I can readily conceive I shall have my trials here also; they await me in every place. May the presence of the Angel of the Covenant never forsake me, and I will not fear, only let the name of the Lord be glorified." p. 329.

A further analysis of this volume is superseded by the papers to which we have referred, and which will be found to commence our last November and December numbers. We have, therefore, only to add, that Mr. Yates' concluding observations appear to us to be discriminating, just, and highly important; and we sincerely wish that they, and the truly interesting Memoirs to which they are appended, may prove extensively and lastingly beneficial both to the Church and the World.

Poetical Sketches of Biblical Subjects, by Joseph Belcher. 5s. boards. W. Jones.

THE variety of topics with which Revelation abounds, is not only to be considered as one evidence among many of its divine origin, but as corresponding to that endless versatility, with which, he who formed the mind of man, knew it to be endowed.

The beauties of poetry and composition, on this allowed principle, are afforded, to suit the most elegantly moulded mind to a consideration of those truths which poetry illustrates and eloquence enforces; and whilst we love poetry with a devotion which is enthusiastic; never do we pay greater homage to it than when it takes its materials from that *Volume*, which is incomparable, and sweetly, yet irresistibly, insinuates virtue and religion. Alas! that ever poetic genius should have existed without a regard to the one or to the other; and still more is it matter for lamentation, that any, whose genius would have associated them with Spenser and Milton, should, for their infidelity, be classed with Voltaire, Hume, and Paine.

Whilst, however, we deplore the mischief "those mighty powers" have effected in the world of morals; there are those who have had angelic wings, and whose souls have fed on manna;—who have venerated the authority of revelation, the sanctity of religion, and the interests of morality. Such have been Young, and Cowper, and Montgomery.

With their works in a separate form, every one possessing a poetic taste is familiar. It is, however, necessary to cultivate this in youthful minds; so, that by these specimens, the circulation of their entire works may be promoted: and it is often found desirable to have, in a compendious form, the beauties we have admired, brought vividly to our remembrance. This is the professed design of this *humble*, and unpretending, yet interesting and valuable volume of "Sketches of Biblical Subjects." Of the utility of compilation, when well executed, there can be no difference of opinion. The necessary qualities of a compiler, are care and judgment in the arrangement: and this we most cheerfully award to the work before us.

In addition to the exalted subjects with which it abounds, and the names which stand pre-eminent in the contents, and which *must* recommend it; we beg leave to say, that from its portable size, it will supply a suitable companion for retirement, for the solitary walk, and will increase the pleasures of the most enlightened and fervent devotion: it may also be introduced into religious seminaries and families, with great probability of success attending its perusal.

In a collection of two hundred articles, selected from about eighty authors; besides a very considerable number of anonymous writers, whose pieces have been principally gleaned from the periodicals of the day, they cannot all be supposed to possess equal merit, or to accord with the choice of every reader: but we know of no volume of the same description, where greater care has been taken to succeed in design or discrimination.

LITERARY RECORD.

New Publications.

1. *Thoughts on the Doctrine of Sanctification, and some other Theological Subjects; adapted to the present times. In a Letter to a Young Minister.* 12mo. 2s. sewed. The writer has prudently refrained from giving his name, but the family to which he belongs, is sufficiently apparent: he is a true son of Ishmael. Here are a few stripes for Dr. Hawker, and a few for Dr. Ryland; a few for Mr. Hall, and a few for Mr. Chase; a few for Richard Baxter, and a few for John Wesley. "Preachers and Authors," have not escaped. It has afforded him, apparently, much pleasure to tell the world, that the late Dr. Ryland, when he was about eighteen years of age, wrote a book, in which he advanced the same sentiments and phraseology, as this writer now approves: but that when his mind was matured, and his knowledge of divine things enlarged; his tone of thinking and speaking were considerably modified. We heartily wish, that this author also, as he increases in years, may, like Dr. Ryland, increase in wisdom.

2. *Village Discourses. By the late Rev. T. Scott. With a view of Aston Sandford Church.* 12mo. 4s. 6d. A view of Aston Sandford Church! Who has done this? Surely the hand of some Noncon. must be in it!—The learned, pious, and judicious Scott, after he had received his highest promotion, officiated in a little place, not equal in appearance to a fifth-rate *Conventicle!* It will be well for the engraver, if he is not prosecuted for a libel on the dispensers of deaneries and bishoprics.

3. *The Importance of Life, and the Advantage of Death, to every Christian and Christian Minister. A Sermon, preached at Bramley, near Leeds, July* 10. 1825; *on occasion of the death of the Rev. John Trickett, Pastor of the Baptist Church in that place. By W. Steadman, D. D.* 1s. The interesting nature of the topics discussed in this sermon, as well as the respect so generally entertained for its author; will, doubtless, induce many of our readers to purchase it. When we add, that it is published for the benefit of the *widow and seven children* of the excellent minister, on account of whose death it was preached, we feel assured, that our friends will admit the force of this claim on their benevolence.

4. *The Juvenile Cabinet; or, Travels and Narratives for the Amusement and Instruction of Young Persons. By John Campbell, Author of Travels in Africa,* pp. 293. 4s. The "Travels and Narratives" contained in this small, neat volume, will not, we think, injure any one; which is certainly saying more in their commendation, than we should feel at liberty to say in favour of many a bulky volume, bearing a similar title. We are prepared, however, to yield more than our mere negative sanction to this little interesting publication; the simplicity of its style, the piety of its sentiments, and the usefulness of its tendency, dispose us most cordially to wish, that its contents may become familiar to all those "Young Persons," for whom it is benevolently designed, and judiciously adapted.

5. *The Parish Apprentice; or the Advantages of Domestic Religion, exemplified in the History of Sarah Lock. A true and interesting Narrative.* pp. 36. This brief "History of Sarah Lock," is both instructing and affecting. It affords another encouraging evidence, of the duty and advantage of an immediate attention to the spiritual welfare of those, whom Providence may place beneath the protection of our roof, or within the sphere of our influence; while it strikingly reminds us, that such opportunities, allowed to escape unimproved, may never return to reprove our indifference, nor to diminish our regret.

6. *The Fruits of Faith; or, Musing Sinner, with Elegies and other Moral Poems. By Hugh Campbell, of the Middle Temple, Illustrator of Ossian's Poems.* pp. 165. We have read Mr. Campbell's Fruits of Faith, Elegies, Poems, and Letter to William Wilberforce, Esq. M. P.; and are sorry to be under the necessity of saying, that we can neither recommend his book, *as a whole*, nor *upon the whole*. What we have now said, and what we deem it our duty further to say, will, we are apprehensive, reduce us, in the estimation of the author, to the rank of "those Cynics" who, he says, "abound in every periodical publication." Yet, even with this unenviable prospect we must add, that, entirely omitting all minute criticism of style and versification, we have seldom met within the same narrow limits, such an association of discordant themes and sentiments. We do not think that Mr. C. intends to insult Revelation; but to mingle its praises, with eulogies of stage-performers, love elegies, &c. &c.: is, to say the least, a very unlikely method for promoting the interests of true religion, and sound morality.

OBITUARY.

MR. PETER BATEMAN.

In that eventful moment, when the penalty of sin is exacted, and death does its office, human curiosity is painfully excited to discover, if possible, the route of the departing spirit, and to discern an undefined something in the parting sign, which might give intelligence from that unseen and unknown state to which we believe death will introduce us, over and above that which revelation imparts. We shiver involuntarily to pass that barrier that God has interposed between matter and spirit, and which must be admitted, though it cannot be even conceived of, much less defined. But, besides this curiosity about the future state, generally, when eminent and acknowledged worth is taking its departure, or notorious and peculiar infamy is removing, our attention becomes ardently engaged in endeavouring to interpret personal circumstances, as notices of future weal, or woe, and the convulsions attending the last struggles of mortality, we fondly endeavour to convert into an index of the final destiny of the departing Spirit. But such speculations are always baffled; nor can we receive note or information to our doubtful and undefined enquiries, concerning that state to which we are all hastening: and from these scenes of parting life, we uniformly turn away disappointed to gather from the sure source of divine truth, that certain information most important for us to know, and from which alone such knowledge can be obtained. And, as it relates to the future state of others, with the divine records in our hands, we know that "it shall be well with them that have feared God," and who, in their lives, gave evidence that they were enabled to believe on him who is the resurrection and the life, venturing on him alone for their eternal salvation, and by the agency of the Holy Spirit, bringing forth those fruits which are the genuine effects of the faith and hope of the Gospel.

These reflections are excited by the recent departure of an aged Deacon of one of our churches; and whose praise is in them all: whose exemplary worth and long continued usefulness, the writer would regret should pass unnoticed, while so much of modern talent and acumen is employed to give extended biographies of the profligate and worthless, and to perpetuate by published recollections, the memory of those, the kindest tribute to whom would be to be forgotten.

Mr. Peter Bateman was called by the grace of God in mature life; and became a member of the Baptist Church, now meeting in Keppel Street, Russel Square, more than 36 years ago: 30 years of which he was an active and useful officer, fulfilling its duties in the most exemplary manner, with acceptance to the Church, cordiality to his brother Deacons, and honour to himself, to the very advanced age of 84 years, when he departed to his final rest, on Saturday Nov. 12th, leaving this testimony behind him, that as he lived, so he died in the faith: and while his sorrowing friends deplore his loss as a Christian Father, — the poor as a kind benefactor and adviser — his relatives as a considerate and affectionate kinsman, we will rejoice and praise the Lord, that his valuable life was spared to us so long, his active usefulness so long continued.

Of his character as a tradesman, engaged for many years in a very extensive business, those will best judge who best knew him in that character: the writer has ample testimony, that the estimation in which he was universally held, was of the highest order. It is sufficient here to say, that probity, diligence, and punctuality marked his career: and these were crowned with

success. But some few years before his death, he had retired from the busy occupations of commercial life; but not to idle and while away his hours in a torpid apathy, far less to indulge in sensuality or luxury. Full well he knew the worth of time, and the importance of its improvement: regarding himself as a steward for his God, for all that he possessed, he was enabled to consecrate to no ordinary extent, his time, his talents, and his property, to his service who had given him all; and, like his Lord, it may (at humble distance) be said, "He went about doing good."

How often have we seen his venerable countenance glowing with benevolence, lit up and irradiated by the divinity within, going forth in the morning upon his self-imposed errands of mercy. How often have we been privileged to mark the ardour which distinguished him in many a case, the avowed purpose of which was to extend a helping hand (with effect) to those who had no human comforter—to ameliorate the condition of others, whose complete relief was beyond his power.

We have said 'with effect,' because one peculiar feature in the character of this excellent man, was to examine into the exact state of the cases he intended to relieve, and in this he was indefatigable; this too was done with all that consideration, complacency, and kindness which the case would possibly admit. No self consequence—no affected condescension assumed—no reproaches administered "he upbraided not." Careful only that what he did, might be appropriate and adapted to the case, "the cause that he knew not he searched out;" a very laborious and difficult, and often a very discouraging and thankless part of active benevolence. Thus he bore others' burdens, so fulfilling the law of Christ.

His conversation, (though possessing nothing of that ornament which education supplies) enriched by a fund of anecdote and observation, which his long life furnished, and which his good natural understanding knew how to apply, was always delightful to his friends; and (what is not often the case) the young, as well as those more advanced in life, esteemed it a privilege to be favoured with it; and in all his conversations was blended a spirituality of feeling not to be separated; it seemed to form the golden thread intertwined with the whole; so that those who were for the first time in his company, would receive this impression, 'This truly is a man of God—a man of faith—a man of prayer.' The pleasure his friends enjoyed on these occasions suffered very little deduction, either from the garrulity of old age, his increasing deafness, or other infirmities: an hour spent with him was so highly appreciated, that these were little in the scale. A respected and intelligent friend once said to the writer, "I can well bear a story, told again from his lips, for the much instruction I receive from his valuable conversation." What, then, was he a perfect character? were there no shades? no blemishes to deplore in the subject of our eulogy? A perfect character! Verily no, he was a sinner saved by grace: this he was ever ready to acknowledge. In that grace he rested all his hopes to the last: with his dying breath he uttered, "when we were without strength"—his respected pastor went on, "Christ died for the ungodly." "Ah!" said he, "that is it." But though the writer believes he had his shades and blemishes to deplore, they were so happily suppressed by reigning grace in him, that the writer saw them not; and if his inclination led him to particularize them, he would be at a loss for particulars. The general fact, however, he admits, and only wishes for himself and others that the ebullitions of that "flesh in which dwells no good thing" may be, by grace, so mortified here, as to be an earnest, that the "old man, with his affections and lust," shall be finally destroyed hereafter.

Mr. Bateman is gone to his everlasting rest: "he died in the Lord;" his works will follow him. What he was, he was by unmerited favour; and the use of examples like his remains to us, that we "be not slothful, but followers

of them, who through faith and patience inherit the promises." But, when such examples are proposed for our imitation, as Christians, we are apt to get rid of their force, by saying, they are superlative—out of our reach. Were our circumstances, our talents, our acquirements, or whatsoever is the point of excellence, like his; then, O! then, our imitation should be close then; what zeal, what diligence, what patience we would display. Alas! we willingly forget that every one of us hath his proper gift of God; and to occupy *that* to his glory, is the end of our being. Exactly as our friend occupied, in particular, we cannot, because we are not exactly as he was; but, in general, we must, if we would have the evidence, and give the evidence, that we are the servants of Christ. Let us be jealous over ourselves. Have we prayed for and aimed at the occupying our talents, be they more or less? Whose burthens have we borne? whose heart have we gladdened? what feeble knees have we aimed to strengthen? or, on the other hand, have we by our conduct increased burthens already heavy? multiplied sorrows, depressed those already bowed down? turned out of the way that which was already lame? Not so did our excellent friend: excellent only by the grace which sustained and supported him through a long life, and helped him to finish his course with joy. That grace has been sufficient for all other believers in Christ that have gone before us; that grace is sufficient for us also. Our Lord has not called any of his children, to go the "warfare at their own charges:" he has said, "occupy till I come;" and for all that occupation, his grace is still sufficient. Our earnest endeavour, by all the means which he has ordained, should be, relying on his strength, to respond to his goodness; that now, and when the mortal coil is ending, we may welcome his approaches, and say with delight "even so come, Lord Jesus."

Mr. Bateman was interred in the family vault, under St. Luke's Church, Old Street, Saturday, Nov. 19th, and, on the following day, his pastor, Mr. Pritchard, preached his funeral sermon from Prov. x. 7. to a numerous and attentive audience.

MRS. SARAH LITTLEWOOD,

WIDOW of the late Rev. Thomas Littlewood, of Town Head, Rochdale, Lancashire, was removed from our world, from her numerous family, and from the church militant, much beloved and deeply lamented by a large circle of relatives, friends, and connections, on the 13th of January, 1826. The relations she filled, and the sphere in which she moved at the head of a large establishment, render it desirable that a more extended account of her excellent life and happy death be made public, for the comfort and advantage of survivors.

FRANCIS DACK,

Died at Plaistow, in Essex, on Friday, Oct. 28, 1825, not having quite attained his 60th year.

On Lord's-day evening, April 27, 1796, the Minister of the Baptist Congregation at Bow opened a lecture at Plaistow; and very soon after the commencement, it pleased God to fasten his word in the heart of this poor man "as a nail in a sure place." The next year he was baptized at Mr. Dan. Taylor's, and became a member of the church at Bow. In the following year his wife also became a member of the same church. She is now a widow, indeed, and desolate, deploring the loss she has sustained.

Rescued from ignorance and profligacy, Mr. Dack was deeply impressed by his obligations to Divine mercy; and for almost thirty years he has been seen in the village, walking humbly with God. His aspect was generally grave and serious, often lighted up with a smile which beamed goodwill to all around. He was a modest lowly-minded man, of retired and retiring habits; but the affliction of any neighbour would call him out at any hour by day or by night; and thus he came to be designated "the sick man's friend." His death is univer-

sally regarded as a loss to the village of Plaistow, where every body knew him, and every body loved him; and where he has left behind him a sweet savour of Christ, in which his memory will be embalmed.

For many years this humble disciple of our Lord held on in "the noiseless tenor of his way" with a considerable share of health, though he had but little strength. *William Cooke, Esq. of Trinity Square*, was his kind medical friend, who, in a letter to the writer of this article, has thus made honourable mention of him.

"Some years ago, and for a period of seven or eight years, I had opportunity of seeing much of the late Mr. Dack. In all changes he exemplified the Christian temper. He certainly deserved the character of being industrious: and when in full employment, while diligent in business, he was also 'fervent in spirit, serving the Lord.' He did not suffer weariness of body to prevent his uniform attendance on the ordinances of religion, on the Sabbath day, or the evenings of the week.

"When straitened in his circumstances I never heard him murmur; his language and his conduct expressed resignation to the will of God. Personal affliction he endured with patient fortitude. He had a benevolent heart, and felt delight in doing good, and was very useful in his visits to the sick. His last indisposition was of long duration, and he struggled for a considerable time to pursue his duties. I recollect to have intimated to him that his earthly house seemed to be decaying. He replied, 'Yes, Sir; but if it please God to take me, I have a hope of a better house, not made with hands.' On my asking him the state of his mind, about a week before his death, he said, that he was comfortable. He lamented that he had not lived more to the glory of God, but said, that his hope and trust were in Christ.' After speaking of himself in terms of deep abasement, and admiring the goodness of God to him, 'the chief of sinners,' he said, he thought it would be the utmost folly, as well as the basest ingratitude, to distrust his Saviour at last! His words were few, but they were to the point. Indeed, his religion had never been obtrusive, nor was it so in his last hours; but it seemed to be a firm and ruling principle with him, which he never hesitated to avow, when the occasion called upon him for an avowal."

R. H. Marten, Esq. of Plaistow (to whom and to his excellent lady, Mr. Dack owed much for their unwearied kindness), has mentioned him in these terms:

"When I returned home, I found him sitting by his fire-side, very much reduced, but cheerful. He said, with a grateful smile, 'I did, Sir, once almost fret during the very hot weather; for I thought it would carry me off without my seeing you and Mrs. M. any more in this world.' He expressed his gladness to see us again. I asked him, how matters stood within, as to hope, confidence, and resignation? I was struck not only with his reply, but with the serenity of countenance, and the buoyancy of almost more than hope in the firmness of his pronunciation. 'Why, Sir,' said he, 'I have but one refuge, the same to which I have been accustomed to go; and I find that sufficient for my case, and that I need no other.' And he then expressed his readiness to obey his Father's summons. I sat a little time by his bedside on the Sabbath preceding his death. He then recounted to me some of his feelings when first the preached word arrested his attention—a sort of feeling which he could not describe. But he has walked for hours, he said, in the bye-path near my house in prayer and tears, pleading with God for himself and his wife, that both souls might be saved. He mentioned, that he had had some very sweet seasons when he had visited the sick and dying. At some times, on such occasions, passages of Scripture would flow into his mind; but now, said he, "My mind is so confused, that it is not so with me." Of him it may be truly said, 'his end was peace.' And if he did not leave this world, and enter the regions

of peace and joy with swelling sails, he may be said to have glided smoothly with the stream which conveyed him to his eternal home. I have, as you know, seen much of him for many years; and I feel pleasure in testifying, that he was conscientiously honest, very civil, always humble, and adorning his profession by bringing forth the fruits of the spirit. He was a very useful man—a willing collector *for* the poor—a willing assistant *of* the poor—and who will be missed, as he was always ready to attend the sick and dying beds of his neighbours."

His pastor saw him in a sweet placid frame of mind a few days before he died, when he said, with the calmness and composure which always characterised him, 'I would not part with my hope for ten thousand times as much as I could see.'

He was buried in West Ham churchyard, on Lord's-day, Nov. 6; and on Lord's-day evening, Nov. 13, Dr. Newman, his pastor, paid a tribute of respect to his memory, and preached a funeral sermon at Plaistow to a numerous and attentive audience, from Luke x. 21. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."

GLEANINGS.

THE VAUDOIS, OR WALDENSES.

THE Rev. S. W. Gilly, a Clergyman of the Church of England, has recently visited the vallies of Piemont, the abodes of the small remainder of the Waldenses. The "Narrative" of this excursion is an interesting volume. We extract the following statement, relative to the political grievances under which the Waldenses labour:

"No Protestant can inherit or purchase land beyond the limitations of the Clusane and Pelice." It is hoped, that purchases made before the restoration will not be disturbed; but no petitions have succeeded in obtaining a repeal of this obnoxious law. A Protestant lately applied to the government for permission to buy a house, and a small piece of ground contiguous to Turin. It was answered by an intimation, that the enactments on this subject must remain untouched, but that no interruption to the transaction would be offered by the legal authorities. Of course, land upon such a tenure is scarcely worth having.

"No books of instruction or devotion for the use of the Protestants may be printed in Piemont," and the duty upon the importation of such books is enormous.

"No Vaudois may practise as a physician, surgeon, apothecary, attorney, or advocate, except among his own community, and within the limits.

"Even in the syndicates of the communes of these vallies, there may not be a majority of Protestants. For example, of the five syndics, three must be Roman Catholics. This is a crying evil in such places as Bobbio and San Giovanni, where the Protestants are as 1700 to 40, and the Roman Catholic population of the lowest order. It frequently happens, that a duly qualified Romanist cannot be found in the communes to complete the number; and that the very refuse of the people have been nominated, to keep within the letter of the law.

The Protestants are obliged to observe the festivals of the Papists, and to abstain from work on those days. This is another excessive hardship. There is one holiday at least every week, and sometimes two or three: so that the Protestant peasant has never more than five days in the week for labour, and sometimes only three. The Sabbath-day he keeps with scrupulous observance, while the Roman Catholic cares not for violating it. A poor Vaudois peasant was accused of irrigating his little meadow upon a festival day, and condemned to pay a fine for not observing the sanctity of a saint's day.

"Fifteen sous a day in the winter, and twenty in the summer, is the utmost a pea-

sant can earn: take away two or three days from his weekly earnings, and what a pittance is left? Roasted chesnuts, potatoes, and bread, if any, of the blackest and most ordinary sort, are the principal food they can obtain.

"The Protestants have to pay a land-tax of 20½ per cent., while the Roman Catholics pay but 13 per cent.

"It will be seen from this statement how very few are the resources of the Vaudois. From the military and civil employments, and from the learned professions, they are excluded. The valley of Lugerna is the only one which can be called productive; and even their agricultural pursuits cannot be prosecuted to much advantage, where the duties are so high, and the restrictions so burdensome.

"La Torre is the principal village or town of the Vaudois, and contains a population of two thousand inhabitants, yet it offers not the least appearance of trade." pp. 116—118.

NOBLE ACT OF BENEVOLENCE.

The following interesting anecdote is also extracted from Mr. Gilly's interesting work. The occurrence it records took place at Bobbio, one of the villages of the Waldenses.

"In the terrible conflicts between the French and the Allied Armies, in 1799, the sick and wounded of the contending forces received attentions, which were acknowledged, in general orders, by the commanders-in-chief of the French, Russians, and Austrians. But the resources of the villages were at length so much exhausted, that the means of rendering further assistance were denied them; and, in this destitute condition, their christian charity hit upon a scheme, which perhaps never before entered the head of persons so situated. 'We cannot relieve you any longer,' they said to a French party then quartered on them, 'our poverty has nothing left; but since our homes can be no asylum to you, we will carry you to your own.' The thing seemed impossible: how could men who were suffering under the intolerable anguish of dangerous wounds, be transported over the mountains? They could not walk, and their maimed limbs would not allow them to ride. 'We will convey you on our own shoulders,' was the reply of these good Samaritans of Bobbio: and they did so. They prepared litters, which answered their benevolent purpose; and in this way upwards of three hundred wounded French soldiers were carried over the Alps, and safely set down in their own country." p. 162.

STRIKING ADDRESS TO A CONGREGATION.

[By Mr. Flavel.]

To the Editor of the Baptist Magazine.

DEAR SIR,

I doubt not your readers were much interested in the remarkable account of Luke Short, as quoted from the American Baptist Magazine in one of your late numbers. Mr. Prince, who was an eminent minister in Boston, has given the substance of Mr. Flavel's address, which he probably received from Luke Short in person, and as a specimen of the pathetic and powerful mode of preaching, so common in those days, I have thought it might not be unacceptable in your pages. DELTA.

"Mr. Flavel began his sermon with an introduction of this import:—'My dear hearers, you know I have been long endeavouring to set forth the Lord Jesus Christ in his amiable excellencies and all-sufficiency before you, that, if possible, you might be allured to love him; and I have used all the powerful arguments and motives I could think of to persuade you to come to him, and heartily embrace him. And these winning methods you know are most agreeable to my natural temper and disposition. And I desire to rejoice in the hope, that, through the grace of Christ, there are some among you who have been allured and persuaded to love and embrace him. But, alas! alas! I have sufficient reason to fear that there are others among you, who have not yielded to all my alluring representations of him, nor all the cogent arguments and motives which I have been so long using, and so frequently and earnestly pressing upon you: but, oh! after all I can say and do, you will not love him! And now, alas! I must change my note. I must deliver a message to you, that I am loth to deliver; but my Lord and Master requires it of me, in order to deliver the whole counsel of God. It is that dreadful message in 1 Cor. xvi. 22. *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha; i. e.* let him be accursed of God till God shall come and judge him. If any man, or any one, whether male or female, high or low, rich or poor, old or young, love not the Lord Jesus Christ above every thing in the world, let them, says the word and majesty of God, be Anathema Maranatha—accursed of God, and the curse of God, until the Lord shall come and execute the fullness of his wrath upon them.' Upon which the whole assembly was struck into a very great and visible consternation; some deeply affected for themselves, and some for their children. Among the rest a gentleman of wealth and figure fell down as dead in his pew, in great distress of soul, though he afterwards revived."

INTELLIGENCE.

FOREIGN.

GERMANY.

The following interesting extracts, are taken from the "Correspondence of the Continental Society."

"I stopped a few days at H——. That university may be considered as the cradle and nurse of Neology, or '*Rationalismus*,' as it is called in Germany, which, as its name sufficiently denotes, recognises nothing higher than reason. Amongst the 600 theological students that are at present there, I could meet with only two brothers, who are truly awakened, pious young men: the rest are avowed infidels, who are ready to carry their sentiments into the pulpits which they are to occupy. The effect upon the religious character of the people may be easily foreseen. Here is the root of the evil. In the chief of the German universities are a set of unprincipled men, calling themselves by the name of Christians, who are licensed by the Governments, and disseminate the most anti-christian doctrines—nay, publicly in their lectures scoff at Christianity, and use expressions which heathen opponents would not have allowed themselves." The names of some of these are added.

"On the other hand, it cannot be denied, that though in general the aspect of things is very discouraging and dark, yet almost every where a dim ray of light seems to be breaking in. In every district, distinguished for darkness and profaneness, the Lord has of late raised up some witness for the truth—some one who proclaims salvation to sinners by the blood of the Lamb. This I can state from my own observation, and I feel great pleasure in doing it."

"It occurs but seldom that persons go over to the Catholic faith. Great exertions, however, are made to effect this by some members of the Royal family—particularly one of its members, who actually goes about with money in his hands to purchase proselytes.

"Need I add, at what a low ebb vital religion must be, especially when you consider that, hitherto, scarcely any schools have been established among the Protestants, and they are, most of them, to this day, obliged to send their children to the Catholic schools; and though the law sets apart an hour for the religious instruction, at which the Protestant children are not to attend, yet so great is the bigotry and intolerance of the school-masters, that they compel the Protestants to be present, and if they refuse, they have recourse to the most shameful ill usage, so that the poor children either return home crying, or remain to have their minds poisoned, for the effecting of which, no means remain untried. The Rev. Mr. S. assured me, that not a single week passes without his receiving complaints of the intolerable persecutions on the part of the school-masters and priests. About six weeks since, eight farmers, residing among the Catholics, were directed to send their children to the Catholic School, which, however, they omitted. Being summoned before a magistrate to assign a reason, they stated, that they could not conscientiously send their children to a Catholic School. Upon this, the director of the school, who was then present himself, gave each person ten lashes, ordered them to be imprisoned ten days; and on their liberation, they again received some lashes. I could cite a number of similar cases, which, though the law does not sanction, it does not punish. In fine, every thing seems to aim at the gradual extermination of the Protestant faith."

Mr. C. B., a native of T———, near B———, formerly a Roman Catholic, but now a member of the church of Christ, was introduced to me two days ago, by some Christian friends, to whom he had been recommended from friends in St. Petersburg, from which place he has just arrived on his way home. I conversed with him for some time, and he gave me an account of the manner in which he was brought to a knowledge of the truth as it is in Jesus; as also of the religious state of St. Petersburg, and more especially of the interesting people, who have been turned from darkness to light through the preaching of Mr. Gossner. About four years ago, Mr. B. received the first convictions of his sinfulness, which robbed him of the carnal peace he had hitherto enjoyed; as he knew nothing of the Saviour, he set about saving himself by fasting, and shocking to relate, by piercing his hands and feet with some sharp instrument; but his case became, as he expressed it, daily worse, so that he did not know what to do. He tried again to appease his guilty conscience, and atone for his sins, by

beating himself with a whip, to the end of which sharp iron nails were fastened, but he received no relief from it. Three years ago, after having tried every means within his reach to save himself, the Lord was pleased through his removing to Frankfort, to put one of Van Ess's New Testaments into his hands, from which, at that time he received some benefit. But the same Spirit, who had convinced him of his guilt and danger, was now about also to convince him of righteousness, even that which Christ has wrought out for his people. Mr. B. was unexpectedly removed to St. Petersburg, where under the sound of Gospel truths from Mr. Gossner, he was led to rest on the Lamb of God which taketh away the sin of the world, experiencing that there is salvation in no other name under heaven, but that of Jesus Christ. He seems to be filled with love and compassion to his dear friends, to whom he now returns, but from whom he expects much opposition. I have supplied him with tracts, and promised to send him more, if he can make use of them in his native place. He gave a most interesting account of the converts at P., they continue to assemble in small numbers, and exhort one another to continue stedfast and unmovable in the faith delivered to them.

PERU.

An intelligent gentleman in Lima, thus writes to his friend in America, respecting the state of religion in that metropolis.

"Many of the churches and public edifices have been plundered of their useless ornaments, and wear the aspect of neglect and decay. While the Clergy, who were wont to figure in such pomp and splendour in their religious ceremonies, are crest-fallen, have lost much of their influence, and the "Host" passes along almost unheeded, as well here as in every part of the country which I have visited. Almost every thing co-operates to produce a religious revolution in this country, at no very distant period, which may work a highly beneficial influence on the character and morals of its inhabitants; a spirit of inquiry has gone forth, the translations of the Bible which have been distributed among them, are, notwithstanding the opposition of the Clergy, sought after and read with avidity. Scepticism and deistical opinions prevail much among those who have read Volney's Ruins and works of the same tendency, which have been translated into Spanish, and are more frequently met with than almost any other class of books. Toleration of all religious sects is soon to be promulgated, and freedom of inquiry will produce important changes in public sentiment.—To return from digression, the population of Lima has diminished, owing to emigration, sanguinary battles, and the disorder incident to a revolution, nearly one fourth, and does not exceed forty-five thousand souls. You may rest assured that they retain all their vices, and that so far, the revolution has not been favourable to morals or the encouragement of virtue. It has, however, exhibited instances of great fortitude and patriotism, and industry appears to revive, as the certainty of independence becomes more obvious. Education begins to be attended to; and it is pleasing, when passing along the streets, to observe more frequently, groups of children returning from their schools; their satchels, however, are not over-burdened with books, and in that respect they are woefully deficient. It is contemplated to introduce the Lancastrian system of instruction, as being well adapted to the genius of the people and their languages."

UNITED STATES.

"New Baptist Theological Seminary.—A few weeks ago, we stated that it was in contemplation to establish a new Baptist Theological Institution in the vicinity of Boston. We now learn, that the Institution has since been actually established, and that the course of instruction commenced on Monday, the 28th of November, 1825; under the direction of the Rev. Ira Chase, who has been appointed Professor of Biblical Theology. Mr. Chase was lately a Professor in the Columbian College, at Washington, and is well qualified for his new station.

From an address of the Executive Committee of the Massachusetts Baptist Education Society, we learn that the Institution is to be open for the admission of those persons only who give evidence of their possessing genuine piety; that the regular course of study is to occupy three years, and embrace the Hebrew language and Antiquities, with the Chaldee and Greek of the Scriptures, Ecclesiastical History, Biblical Theology, Pastoral duties, and the various other studies and exercises appropriate to a Theological Institution, and that the only creed or declaration which the candidates for admission will be required to sign, is the following:—"I declare it to be my conviction, that it is my duty to devote myself to the work of the Gospel ministry; and, relying on the aid of divine grace, I solemnly promise, that, so long as I shall be a member of this Institution, I will endeavour to make use of its advantages, and observe its laws in a faithful and Christian manner; to pay due respect and obedience to the guardians, professors, and teachers, and to conduct

myself towards my fellow-students as brethren, and towards all men as becomes the Gospel of Christ."

Nothing is to be charged to any student for tuition, room-rent, or use of library."—*New York Observer.*

DOMESTIC.

ANTI-SLAVERY SOCIETY.

It was suggested in our last number, that it would be well if our Churches would petition the Legislature for the Abolition of Slavery. Our friends in Eagle Street, London, have acted on the recommendation: a copy of their petition is subjoined; it will perhaps serve, if not for a *model*, yet as an *example*, which other Congregations might imitate.

There is a class of Baptists in America, whose distinguishing appellation is taken from their decided conduct in reference to this subject. They are called *Emancipating Baptists*, and refuse all communion with slave-holders.

"To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled: *

The humble Petition of the Congregation of Protestant Dissenters meeting at Eagle Street, London, of the Baptist Denomination,

SHEWETH,

That in approaching with profound respect your Lordships' Honourable House your Petitioners humbly express their abhorrence of the system of Colonial Slavery, as totally incompatible with the free principles of the British Constitution, and fundamentally opposed to the grand moral precept of Christianity, "As ye would that men should do to you, do ye also to them likewise."

Your Petitioners deeply lament the appalling fact, that Eight hundred thousand of their fellow-subjects should wear the yoke of cruelty and oppression in Colonies placed under the protection, and subject to the authority of the British Government; and are desirous that their beloved country should purge itself from this foul stain on its Religion, Honour, and Laws.

Whilst your Petitioners declare their approbation of the wise and humane resolutions introduced by His Majesty's Ministers in the Session of Parliament for 1823, they sincerely regret that the demoralizing influence of Slavery should have so far misled the Slaveholders as to have induced them to consider themselves warranted in preventing their being carried into effect.

Your Petitioners are also of opinion, that until the horrid system of Colonial Slavery is entirely abolished, the attempts which are made to instruct the Slave population in the principles of Christianity, and to put an end to their immoral practices, will be in a great measure unavailing, and that the large sums of money sent from this country by the Government and by Missionary Societies, will be, if not entirely, yet to an extensive degree wasted.

Your Petitioners venture also to suggest, that rather than contribute any longer to the protecting duties on West India produce, they would prefer that a compensation should be made to those planters whose property may be affected by the Abolition of Slavery; considering that a pecuniary sacrifice would be abundantly recompensed by such a national condemnation of the principle of Slavery.

Your Petitioners therefore most earnestly entreat your Lordships to take the premises into your serious consideration, and, in accordance with the resolutions of Parliament, to adopt such prompt and decisive measures as to your Lordships shall appear not only to be safe and practicable, but also effectual to the speedy and total suppression of Slavery in every part of the British dominions.

And your Petitioners will ever pray, &c.

* The petition to the Commons should be addressed to the Honourable House of Commons; and in the petition, the terms "Your Honourable House."

LONDON BAPTIST BUILDING SOCIETY.

This Society held its First Annual Meeting at the King's Head, in the Poultry, on Tuesday, January 24th, 1826; Benjamin Shaw, Esq. in the Chair.

In moving and seconding the resolutions, the meeting was addressed by the Rev. J. Dyer, Thomas Griffin, J. B. Shenston, J. Ivimey, J. Hughes, M. A. Wm. Shenston, J. Turnbull (of Brighton, Independent), G. Pritchard; and also by Messrs. W. L. Smith, J. Hepburn, and E. Wilkinson.

Further particulars will be given next month.

At a general meeting of the Society, held the same morning, the following sums were voted as under, namely to

Malton, Yorkshire	£100
Swaffham, Norfolk	90
Kingstanley, Gloucester	85
Whitchurch, Salop	85

Making a total for the year of £1400 distributed to poor Churches, without any ex-

pense (save postage) incurred by them. The Society is liberally supported, warmly eulogized, and is likely to become greatly instrumental for good to the Denomination.

BERKS AND WEST LONDON HOME MISSIONARY ASSOCIATION.

THIS Association was formed March 9, 1825; and aims at combining the churches of the district in the evangelization of its destitute places. The sphere it is desirous of occupying, extends from the City of London on the east, to the borders of the Bucks, Oxford, and Southern Associations, and the Surrey Mission. The space thus defined, comprehends some valuable clergymen of the church of England, as well as many respectable congregational churches, honourably engaged in active labours; and by the combined efforts of various denominations, some parts of it are highly evangelized: but it will be found to contain, also, some very destitute portions.

The following is an extract from a letter written by Mr. Hawson, one of the agents of the Association:—

"I am happy to inform you, that a successful attempt has been made to introduce the gospel to the inhabitants of Thorpe. The necessitous state of this village had been long impressed on my mind, and after many fruitless endeavours to procure a room for preaching, I resolved to visit it, and preach out of doors; accordingly on Sabbath evening, the 24th of April, the service was conducted on an extensive plain, called Thorpe Green, a place where the votaries of pleasure resort to profane the Sabbath. Advancing towards a large oak, whose spreading branches afforded an agreeable shelter from the rays of the sun, there to erect the standard of the cross, I passed large parties at cricket and other diversions, some of whom came up and heard attentively. After visiting the spot three or four times, the congregation increased to at last 156 persons; but meeting with some interruption, I publicly inquired if any person would let a large room, where those who were disposed might meet without molestation. A person came forward and offered one that will seat 100 persons, which by your advice has been registered, and fitted up. Last Sunday evening it was opened for divine worship: the room was crowded, and many who could not gain admission, assembled in the garden attached to the house, where as the window was open, they could hear as well as those within; the greatest attention was manifested by all present, and at the close of the service, all withdrew in an orderly manner. Thus, under the auspices of your Association, the gospel is preached in a village where the inhabitants were perishing for want of the means of instruction, and the present encouraging circumstances warrant the hope, that the effort has been directed by the finger of God."

ORDINATIONS, &c.

GAMLINGAY.

October 18th, the Baptist Meeting, at Gamlingay, Cambridgeshire, was re-opened after enlargement. Mr. Griffin, from London, preached from 2 Cor. v. 1. Mr. Chapman, of Greenwich, in the afternoon, from Acts v. 20; and Mr. Halley, of St. Neot's, in the evening, from Rev. viii. 1—6. The place was well attended, and £43. 12s. was collected towards defraying the expense of the building.

BURTON-UPON-TRENT.

On Tuesday, September 6th, 1825, the Rev. E. E. Elliott, late of Birmingham, was publicly ordained to the pastoral office over the particular Baptist Church Meeting at Burton-upon-Trent. T. Thompson, Esq. of Woodhead, near Cheadle, commenced the services, by reading the Scriptures and prayer. The Rev. B. Brook, of Tutbury, delivered the introductory discourse, in which he stated the nature of a Gospel church. The Rev. J. Jarman, of Nottingham, offered the ordination prayer, and delivered a very impressive charge from 2 Cor. iv. 2. Mr. E.'s confession of faith was concise, yet comprehensive. The services, which were peculiarly interesting, were concluded by a very appropriate address to the church, by the Rev. C. E. Birt, of Derby, founded on Ezra x. 4.

BLISWORTH, NEAR NORTHAMPTON.

Sept. 15, a new Baptist Chapel was opened, 36 feet square. Three sermons were preached on the occasion by the Rev. J. Simmonds, of Olney, Rev. W. Gray, of Northampton, and the Rev. E. Daniels, of Luton. Texts, Psalm lxxiv. 5; Isaiah iv. 5; 1 Cor. xi. 28. The brethren, Heighton, Clark, Cuttriss, and Simmonds of Stratford, engaged in prayer.

Nov. 1, a Church was formed at the above place. The Rev. S. Barker, of Towcester, read the Scriptures, and prayed; the Rev. J. Wheeler, of Bugbrook, explained the nature of a Gospel Church, and gave to the members the right-hand of fellowship; the Rev. W. Knowles, of Hackleton, implored the Divine blessing upon the union. The ordinance of the supper was administered by the Rev. S. Heighton, of Rood; the Rev. W. Gray, of Northampton, preached in the evening; and the Rev. James Flood engaged in prayer.

MONTHLY REGISTER.

FOREIGN.

WERE we inclined to speculate on the probable consequences of events, recent occurrences in *Russia* would furnish ample scope for the exercise of ingenious conjecture. The death of the Emperor Alexander—the singular circumstances attending the settlement of the succession to the throne—and the dissatisfaction said to exist among many of the Russians, must surely exert a powerful influence on the destinies of that vast and unwieldy empire. But we will not presume to prophecy. There is one particular, however, in which we sincerely hope a change will take place. In the latter part of his reign, Alexander discouraged the efforts of Christian benevolence. May the heart of his successor be influenced to adopt better measures!

In *France*, an attempt was lately made to shackle the press, by the prosecution of the Editors of two newspapers, who had ventured some remarks on the folly and fanaticism of Missionary Priests, with whom that country abounds. But the attempt was unsuccessful: the accused were acquitted—much to the dissatisfaction of the few, the court included—but, it is supposed, greatly to the gratification of the many. Popery is fast reviving in France: the spirit of free inquiry, too, is abroad: from the collision of the two, some interesting scenes may ere long result.

Of *Spain*, — priest-ridden, degraded Spain, we can at present say nothing.

The fall of the castle of Ulloa has completed the establishment of *South American* Independence. The latest intelligence from that quarter of the world, informs us, that the people are beginning to think for themselves on religion, as well as on politics, and are determined to read the Bible, in spite of the priests.

A commercial treaty has been concluded between this country and the *Brazils*, and another treaty for the abolition of the Slave Trade by the latter power; this desirable event is to take place within four years.

The President of the *United States*, in his message to Congress, has given a very interesting view of the internal condition and external relations of the North American Republic, and ascribes, in very appropriate language, the prosperity enjoyed by that country, to the goodness of Providence.

A British Consul has been appointed for *Hayti*, thus recognising and entering into friendly relations with a Negro Government. Important consequences will follow this step.

Greece, we fear, is yet far from its regeneration. The continuance of the war entirely prevents, for the present, any attempt for the moral improvement of the Greeks; and the uncertainty of the issue throws a gloom over the prospect of the future.

DOMESTIC.

The unexampled pressure of the times, the scarcity of money, and the want of confidence, have diffused terror and ruin throughout the land, and produced effects which will yet be felt for a long time. We pray that temporal distress may be sanctified to the spiritual advantage of the sufferers, and that the opulent may be induced to come forward with a liberality proportioned to the extraordinary claims that will be made upon them. On the propriety of any legislative enactment adapted to the present exigency, we shall not hazard an opinion.

Parliament will meet on the 2nd inst. It will be our business to report such of its proceedings as relate to philanthropy and religion.

The friends of humanity are on the alert. Numerous and highly respectable Meetings have been held in various parts of the country, and petitions adopted, praying for the mitigation and gradual abolition of Colonial Slavery.

IRISH CHRONICLE,

The Friends of the Society are requested to observe particularly, the letter of John Dwyer, one of the readers of the Irish Scriptures. The anecdote of the little Girl reading the Scriptures to her Mother in their cabin, is one of those beautiful moral and evangelical pictures, which begins to adorn what has been poetically termed, "the lovely green Isle of the Ocean." The letter too from the "Limerick Chronicle," of Jan. 14, 1826, proves what an alteration has taken place in the sentiments of the people respecting Scriptural Education. Has not the period at length arrived, when we may adopt the elegant language of the *Song of Solomon?*—"The winter is past, the rains are over and gone: the flowers appear in the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land."

From the Rev. J. West to the Secretaries.

Dublin, Dec. 28th, 1825.

MY DEAR SIRS,

I RECEIVED the parcel of clothes for the Alie Street School, with the letters and the reports, on the 21st instant. I am glad you have obtained a grant of Testaments from the Bible Society. The 500 copies I bought in Dublin, are nearly half of them sent to the schools. Mr. M'Carthy's friend Roe is gone to Dr. Steadman's Academy, and I believe, Mr. Davis's son is going to Bristol in the spring.

The agents of the Society are now paid for the last time in *Irish* money. I wish to be informed, if in future the agents are to be paid in *English* money to the amount they are now paid in *Irish*. If so, the difference to the Society will at least be £160 per annum.

I expect those subscribers in Ireland who have given *one pound* annually before in *Irish* money, will now give it in *English*.

Yours respectfully,
JOHN WEST.

From the Rev. J. Wilson to the Secretaries.

Boyle, Dec. 13th, 1825.

MY DEAR SIRS,

I HEREWITH send a return of the schools, &c. for the present quarter, and though, at the present moment they are mostly well attended, yet at the time of inspection, which, with some of them was of course a fortnight or three weeks ago, they did not appear to advantage. The children had been so long detained from the schools, picking potatoes, in consequence of the very wet and stormy season, that those who were in the schools, had not in general their tasks for me. There were however, some pleasing exceptions to this remark, as several premiums were obtained; and in one school, seven were awarded, and in another eleven, for committing and correctly repeating the Scripture lessons. At present there is nothing particular in the way of opposition; that is now generally confined to the private visits of the Priests to their flocks; but given in any way, it is now in several places unavailing, principally from the people's determination to have their children educated.

There is a fact stated in one of Mr. Dwyer's journals, respecting a girl near Coolany, who contends for the truth, as it is in Jesus, against the erroneous views and superstitious principles of her parents, which may be considered as a specimen of what is now common among the readers in our schools; and the plan of making them commit and retain what Scriptures they have committed in their recollection, gives them very great advantages over others in conversation: as well as, it proving in many cases to be the "good seed which is sown in good ground;" which produces fruit to its glorious Author. I have, since I last wrote you, preached in Mohill, Roscommon, Smith Hill, Moat Park, and Coolany, as well as at home: in the former place, I have always good congregations, and I trust my labours there have not been in vain, though I am in general cautious how I speak of early impressions, lest the buds or blossoms should not come to perfection.

In Roscommon also the congregation was very large; it was only the second time of my preaching there: it and its neighbourhood have been in a dreadfully dark state, as to religion; but God has been pleased to call one individual by his grace, who promises to be a burning and a shining light; he has already confirmed the opinion I have

often advanced, that when *Irish* hearts are touched by divine grace, they burn with intense ardour, and evince an anxiety to communicate the flame to all around them.

I am happy to be able to state that the evening schools are again well attended, and most of those who attend are adults; some of them young men, who cannot devote the day to the purpose, are improving themselves in writing and arithmetic; others, though considerably advanced in years, are learning to read, while many with the teacher are reading and talking about the Scriptures.

I have now to request the attention of the Committee to John Dwyer, who was employed at the beginning of this quarter. I formerly stated that he was from the county of Limerick; there he was brought to a knowledge of the truth, and there he renounced popery: and there he still wishes to exert himself.

The principal reason, however, for his wishing to be removed there, is, that he finds his *Irish* is not well understood in Connaught; on inquiry I find this to be the case, and it is quite a general thing, that the Irish of one province is not well understood in the other. He could there be under the inspection of brothers Thomas and Davis; for I have learned there are but few readers of the Irish Scriptures employed in Tipperary.

I enclose a letter to him from the Secretary of the "Scripture Readers Society," to whom he is well known; who without any communication on the subject, has suggested the idea of his labouring in his native county. Yours sincerely,

J. WILSON.

From an Irish Reader to the Rev. J. Wilson.

REV. SIR, *Dec. 12th*, 1825.

I HAVE been employed the last month as in the preceding, reading and expounding the Scriptures through this extensive country to all who were willing to hear; and it is with mingled feelings of love and gratitude to Him who calls sinners from darkness to light, that I say the people in general are willing to hear a portion of that word, which is able to make wise unto salvation, read for them in the language with which they are most familiar, contrary even to the general inhibition of their Clergy. I have no doubt but the Baptist Irish Society will be instrumental in implanting the blessed truths of the glorious Gospel in ignorant and prejudiced minds, by the domiciliary visitation of its readers, who I trust will have the happiness of seeing confirmed depravity and hoary superstition, submitting to the truths of the Bible, aged men and women in the decline of life shaking off the erroneous principles that were incrusted on them by the advocates of an apostate church, and descending with quietness to the grave, rejoicing that "they had found Him of whom Moses and the prophets wrote."

I would further say, that the Baptist Irish Society will be instrumental in educating a peasantry, who, possessing moral information and religious knowledge, will not disgrace themselves by falling into the excesses which so much prevailed amongst their misguided and lawless parents, but will approach the years of maturity and responsibility, devoid of error and superstition, which are the fruits of ignorance, and possessing all the blessings which flow from truly scriptural instruction. In my travels, I went into a house near Coolany to read for the inmates: on my entrance, I found a little female reading for her mother, with such emphasis and correctness, so as really astonished me. On enquiry, I learned that she attended one of the Society's Schools in the neighbourhood. The great portion of the Testament she had committed to memory, the knowledge she had of its contents, and the manner in which she opposed every insinuation contrary to the truth, as it is in Jesus, evinced she was a Christian of the Lord's making; one taught of God, in whom there was no guile, who at the age of twelve or thirteen, was the avowed friend of pure Christianity in opposition to error and superstition, utterly exclaiming against the corrupt glosses and traditions of men. I met with a man of the name of Carr, near Iverstown, who told me he was in the habit of going to Lough Derig and other places to do penance, and atone for his sins. He observed, that no amelioration took place in his morals by such pilgrimages; for he generally fell into greater excesses after performing the stations than before, which caused him some uneasiness, at the same time not thinking that the holy places were the cause of his relapses, but attributing them to some deficiency on his part, occasioned by lukewarmness. I shewed him from the Scriptures, that the mortifications and privations he submitted to, were the spurious progeny of unbelief, of false delusion, and of antichristian imposition, and pointed him to Him who is able to save to the uttermost all that go unto Him; and to that blood of sprinkling which speaketh better things than the blood of Abel. The poor man rejoiced with astonishment to hear tell of a free salvation through Christ Jesus!

J. DWYER.

WE take the liberty of publishing the following letter from the Secretary of another Society, to John Dyer, mentioned by Mr. Wilson, because of the pleasing intelligence it contains:

16, *Sackville Street, 7th Dec.* 1825.

DEAR SIR,

I HAD not the pleasure of receiving your letter of the 1st instant before now, in consequence of my absence from duty, occasioned by the lamented illness and recent death of my wife.

I am happy to hear that the word of the Lord has free course, and is glorified among the poor and deluded peasantry of the country. It is mighty *through God* in pulling down the strong holds of error, superstition, and idolatry. I have just received *authentic* information from *Askeaton*, that the schoolmaster there, the champion for Popery, extolled from *the altar* during a long course of years for his ability, knowledge, and piety, in meeting and (as it was said) confuting error, has this week acknowledged that the word of God is so powerful, that he must submit to its dictates, and renounce the system of Popery, which has hitherto blinded his eyes, and hardened his heart against "the truth." He adds, that such has been the power of God's word in that neighbourhood and Adair, that *many, many* are about to follow his example.

Yours very truly in the bonds of the Gospel of Christ,

G. C. GREENWAY.

From Rev. Mr. Briscoe to Rev. John West.

Ballina, Nov. 12th, 1825.

MY DEAR BROTHER.

THROUGH the kind providence of our God, I reached Boyle in peace and safety on the 2nd instant. Brother Wilson met me at the coach office and conducted me to his residence, where I remained until the following Tuesday, and was treated with great kindness by him and Mrs. Wilson, and the friends in Boyle. I preached for Brother Wilson on the following Friday, and Sunday evenings to good congregations. On the following Tuesday, I proceeded to Ballina, in company with Brother Wilson, who continued with me until Thursday morning, and introduced me to the few pious persons in this town. Mr. Rogers, the Presbyterian Minister of this place, has kindly lent me a large store on his premises to preach in, which I shall occupy until I can obtain a place in a more eligible situation. I have been obliged to have some forms and candlesticks made; I have ordered but a few, but hope that more will be required. At present, I cannot of course say any thing decisive as to the probability of my continuance here; that will depend in a great measure on the state of my health, which I am thankful to say is improving, so that at present the probability is in favour of my continuance.

I enclose you the monthly journals of Roger Mullarky, and Richard Moore. If they are less interesting than on some former occasions, they will at least shew you that they are at work, and that the spirit of enquiry is still alive and active in this district. May the Lord increase, and direct it, and crown it with abundant success! Upon the whole, I am pleased with the prospects at Ballina; and in the strength of the Lord, and in the faith of his exceeding great and precious promises, I would "expect great things, and attempt great things."

Yours affectionately,

JOHN PAUL BRISCOE.

EDUCATION.

We present our readers with the following letter with feelings of singular satisfaction. It has been addressed to the Roman Catholic Bishop of Kerry, and is, we understand, numerously signed by persons professing the Roman Catholic Religion resident within his diocese. There is no subject of greater importance to Ireland than Education, and any document tending to prove the anxiety of the lower orders, for the attainment of the advantages resulting from it, will be perused with peculiar pleasure by our readers. We have received some valuable communications upon this vital question, which it is our intention to condense, and give at our earliest opportunity.

"To the Right Hon. Cornelius Egan, Roman Catholic Bishop of Kerry, &c, &c.

"May it please your Reverence.—We, the undersigned, being members of the Roman Catholic Church in your Bishopric, beg leave to approach you with all the respect and deference due to our spiritual father, and to implore your pastoral indulgence on a subject of much anxiety to us, and of great importance to the bodies and souls of our dear children.

"In almost every parish of this county, Free Schools have been established by our charitable gentry, with the assistance of the generous English, in which all who choose to attend are taught how to earn their own bread with honesty, and to live in quietness and kindness with their neighbours; and every sort of books necessary for this purpose are supplied without the least cost. As many of our clergy for a long time supported and recommended these schools; as we know the masters are good scholars, and men who have obtained certificate of character from priests; and as we see that the pupils of these schools get on rapidly in knowledge and good behaviour, we are desirous that our beloved children should have

the benefits which are enjoyed by our neighbours.

"For some time past, however, the Clergy have required us to take our little ones away from these schools, telling us that there is danger of losing our religion by sending them, or that though they can see no harm whatever in our doing so, yet they must obey the orders of their Bishop in forbidding us. Some of us being unwilling to deprive our children of such great blessings, have been denied the rites of that Holy Church in which it is our wish to live and die; some have had their names called Sunday after Sunday from the sacred altar, and thus been exposed to the scorn and persecution of our neighbours; whilst our little ones have often been the objects of insult and abuse—and all this because we wish our dear children to become sensible, industrious and honest Catholics.

"Most Reverend Sir—We do not presume to dictate to our Clergy, but we think it very strange that they should now call that bad which they once thought good; we do not know how the sending our children to these schools, in which God's word is taught can injure their religion, if our Church is built upon that rock against which "the gates of hell shall not prevail;" especially whilst they have the use of the Roman Catholic version of the Scripture, and their Masters are willing to instruct them in the catechism when the school has closed. Nay, many of our children who attend the Scripture schools are most perfect in the catechism of our Holy Church.

"We approach your paternal feet, Holy Father, humbly imploring that you will instruct the Clergy to relax that hostility which many of them direct against the Scripture Schools, and to suspend those denunciations and penalties which are dealt out to us, merely because we love our children and wish to see them honest men, loyal subjects, good Christians and faithful Catholics. In short, PERMIT US TO KNOW SOMETHING OF THE WORD OF GOD, so much spoken of in these days.

"Do not suffer us to be branded as heretics, or rotten Catholics, and to have our hearts wounded and our livelihood taken away without deserving it; and at last be driven from the Church in which we were reared, to one which our Bishop Doyle says is not very different, but which does not interfere with the natural right of parents to educate the children which the Almighty God has given them. Some of our neighbours *have gone over*, from being opposed, and we do not see them less happy than they were.

"Holy Father, and Most Reverend Sir, we beg you to forgive our presumption, and to grant us, in a general order to the Clergy, the reasonable indulgence we thus seek, that we may remember you in our prayers and thanksgivings to Almighty God, and that the blessing of them that are ready to perish may come upon you.

"We are, Most Reverend Father, though poor and ignorant, your faithful Children." (Here follow many signatures.)

From a Lady in the County of Cork, to the Rev. John West.

SIR,

I FELT very much relieved and gratified by your kind compliance with Mr. Briscoe's representation respecting the Shannon Vale School. I am every day more anxious to continue it, and to keep it under your Society; it was not dismissed, as I was determined to keep it on at all hazards, and, I trust, it will be an instrument in diffusing the light of truth in this dark place. I will send the return at the time, and in the form you mention. I should have answered yours by return of post, but for some painful circumstances, and hope the delay will not be material. The working mistress got two pounds a year.

I regret greatly Mr. Briscoe's having left Cork, for my own sake, for the sake of his flock, and for the sake of those in this country, who occasionally heard him, as he was always ready to spend, and be spent in his Master's service.

Believe me, yours truly.

Nov. 1825. R. S.

Mr. West adds, when Mr. Briscoe came to Dublin, in his way to Ballina, he said it would be a great pity to discontinue the school at S. V., as Miss S., the writer of this letter, felt so great an interest in it, and daily superintended it; that it was a very *good* school; as such, I wrote to Miss S. to continue it, at least for this quarter. I wish to be informed if it shall be held on for the future. J. WEST.

N. B. The Committee has ordered this school to be continued. They have also engaged the Rev. Mr. Orchard, late pastor of the church at Street, to succeed Mr. Briscoe at Cork: they hope therefore to be able to form some additional schools in that county.

The remittance of £5 5s. for the School at Crayford, has been received by Mr. Burls.

From Mr. Blackwall, Worcester Auxiliary Society, £50.

Susan Pain, a servant, saved from her wages, by the Rev. H. Page, £5.

*** It is requested that letters written in future to Mr. IVIMEY, on behalf of this Society, may be addressed to him, "No. 7, *Heathcote Street, Mecklenburg Square.*"

MISSIONARY HERALD.

HOME PROCEEDINGS.

WOOLWICH.

THE second public anniversary of the Auxiliary Baptist Missionary Society in this town, was held on Wednesday evening, January 11, when the chair was taken by Dr. Olinthus Gregory, mathematical professor in the Royal Military Academy. After prayer had been offered by the Rev. Adam Freeman, and the chairman had, in an appropriate speech, introduced the business of the evening, the report was read, from which it appeared that the Auxiliary had raised upwards of fifty pounds in the course of the last year. The various resolutions were moved and seconded by the Rev. Jonathan Birdsall, and Dr. Parker; Rev. Thomas James, and Rev. John Dyer; Rev. J. Pilkington, and Lieutenant Anderson; Rev. A. Freeman, and Rev. W. Bowes; and Rev. Dr. Cox of Hackney, and Rev. Dr. Warren. The interest of the meeting was greatly increased by the presence of our esteemed brother, the Rev. Eustace Carey, who, though in a state of weakness scarcely allowing such an exertion, favoured the numerous and respectable auditory by relating several pleasing instances of the success of Missionary exertions, which had fallen under his personal observation. The collection amounted to about eleven pounds.

FOREIGN INTELLIGENCE.

SERAMPORE.

OUR readers will perceive, by the following extract of a letter from Dr. Carey to Mr. Dyer, that Mr. Robinson, whose removal from Bencoolen to Bengal has been already announced, soon found an appropriate sphere of labour. May he occupy it with much comfort and success!

Calcutta, 27th July, 1825.

MY DEAR BROTHER DYER,

I have lately been so pressed with business, that I found it impossible to write. I hope I have so far got through it, that it will not henceforth press with any great weight upon me. My Dictionary of the Bengalee Language is now finished and published. This is a work of three quarto volumes of close print, and has occupied all, and rather more than all, my leisure time for several years. I hope it will contribute to the facilities for the study of the language, and thereby shorten that labour which most Missionaries find the most disagreeable of any.

I think I wrote you since my nephew and niece left us. We have heard of their arrival in America; before this, I trust they are in England: may God, if his infinite wisdom see proper, strengthen them both, and fit them for further exertions.

Lately, Brother Robinson was obliged to leave Sumatra, on account of an apoplectic disposition. He came to Bengal, in hope that he might recover his former acquaintance with the language, and be of use to the Mission in this country. Brother Marshman and I had long been desirous of obtaining a brother who could take charge of the Church in Calcutta, and on his arrival, I mentioned to Brother Marshman my wish, that Brother R. might be the man, if his health would bear the climate. He approved the proposal. We mentioned it to Brother R. who was not averse to it; and the Church, at the same time, expressed their wish to the same effect. The result was, that the Church gave him an invitation: he accepted it. We relinquished the pastoral charge, and he was ordained over them on the 16th of June last. I trust this will be followed by a revival of the work of God among them. I saw him to day, and his hopes appeared considerably raised.

Towards the conclusion of his letter, Dr. Carey glances at the still widening sphere which presents itself to the attention and efforts of Missionary Societies.

A gentleman high in office, applied to us three or four years ago, to send a Mission to

the Garrows, a mountain tribe | bordering on Assam: we not being able, he applied elsewhere for the same purpose, but no one can be found; and now Assam, Cachar, Munipoora, and other countries, are laid open to the Gospel!—I wish the Society could, and would provide Missionaries for those countries; and I could then name as many other places equally in want.

CALCUTTA.

A RECENT communication from this city contains the following account of a converted Hindoo, named Sukharee, who lately died in the faith.

Sukharee was a native of Cheeran Chupra, in the province of Sahrun, and of the washerman caste. During the life of his father, he worked with him as washerman, according to the invariable custom of this country. On the death of the old man, he left the place of his nativity with his family, to serve as an attendant of the army; and lived some time by washing the clothes of officers.

He engaged himself with a gentleman at Soojapoor, who was very much pleased with the manner in which he discharged his duties. At this place, two of his children died, which so affected his wife with grief, that she followed them in a little time. Sukharee was in consequence much afflicted. His master observing his melancholy, and uneasiness of mind, sent him to Daudpoor with a letter to a person at that place, recommending him to his care and protection. During the time that Sukharee lived with him, he conducted himself much to his satisfaction: for which reason he took him with himself, when he left that place, and departed to Parbutteepoor, near Tumlook.

About this time, through the injudicious persuasions of his master, Sukharee entered upon a profession of Christ, ignorant of his character, and feeling no need of him as a Saviour. Having unthinkingly, and from interested motives, taken up the profession, as might be expected, he was not solicitous of adorning it by a suitable deportment. And being even as the Gentiles which know not God, he walked according to the course of this world, fulfilling the desires of the flesh, and of the mind. He took to drinking liquor, and eating intoxicating drugs, &c. frequently quarrelling with his wife, abusing every one, and carrying himself very disorderly. He was very much incensed against his master, for denying that he had promised to give him eight rupees per month, and proceeded to quarrel with him. Mr. —— was much displeased to see such behaviour, and expelled Sukharee and his wife, with another man, from the place. They went in consequence to Caleeghat, where they dwelt for some time, till Mr. —— called them back, and came to Howrah, bringing Sukharee along with him. He soon left that place also, and proceeded to Beerbhoom; but left Sukharee at ——. Here he led a most beastly life, being constantly intoxicated, and lying insensible in the bazars or streets.

Though the moral character of Sukharee was not altered by his bearing the Christian name, yet it was no doubt designed by the wisdom of divine Providence to be one link in the chain of events which should be preparatory to his conversion and salvation. In June 1823, Paunchoo went over to Sulkea to preach the gospel; and after having visited the Rev. Mr. Statham, was going to see a piece of ground belonging to him. While he was on the way, a person told him that a washerman lived near, who was a Christian, and shewed him the house at his request. The moment he entered the house, it began to rain. He availed himself of that circumstance to speak to him on religious subjects, and sing and pray. This displeased Sukharee exceedingly; and he reviled Christians very grossly. Against Paunchoo also he was very violent, accounting him an enemy for the unwelcome truths he told him, (Gal. iv. 16.) He found occasion, however, to alter his opinion afterwards, "when he came to himself," (Luke xv. 17.) verifying those declarations of scripture: "Faithful are the wounds of a friend;" and "He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue." (Prov. xxvii. 6; xxviii. 23.)

In September 1823, Howrah and other places were completely inundated; by which many lives were lost, and houses and property carried away by the water. Sukharee being therefore obliged to leave the place, came over to Paunchoo's house at Chitpoor, in company with his wife and Bongsee, a barber. He received them into his house very readily, on seeing their distressed and miserable situation, and assigned them a room for their residence. They represented to him, that they had been plunged into great distress, having no place to dwell in, and that all their property had been swept away by the flood; and that being without food and clothing, and indebted to many persons, they had come to him for protection. Paunchoo promised to afford them all the assistance his slender circumstances would allow, and gave them six rupees for their present occasions. In the evening he assembled them all together, and improved the afflictive dispensation by

preaching to them from the history of Noah. —Mr. Penney becoming acquainted with these particulars, gave them six rupees more, on which they lived for some time. Sukharee worked with great diligence in his occupation as a washerman, "studying to be quiet, and to do his own business, and to work with his own hands, that he might walk honestly toward them that are without, and that he might have lack of nothing." (1 Thess. iv. 11, 12.) He was enabled to discharge most of his debts by his assiduity; following the apostolic exhortation, "Owe no man any thing, but to love one another." (Rom. xvii. 8.) The whole day he was employed in his business; and in the evenings and mornings came to worship at the houses of Paunchoo, and the Rev. Eustace Carey. The former frequently entered into religious conversations with him, and endeavoured to communicate to him the knowledge which is essentially requisite to our salvation. Before this, he knew not how to pray; but he learned now to pray unto Him who heareth the desire of the humble, and is nigh unto them that are of a broken heart, (Ps. x. 17. xxxiv. 18.) and to pour out his supplications before Him who looketh to him that is poor and of a contrite spirit, (Ps. lxii. 8. Is. lxii. 2.) This evident change in the conduct of Sukharee was viewed with delight, in the hope, especially, that it was the effect of an inward operative principle.

After many months had been thus spent, Sukharee was attacked by several diseases, in June 1824, which daily increased in strength. At first he had severe fever, next the spleen, and then the dysentery: by these disorders he was much weakened and reduced.—He went, notwithstanding, to Mr. J.'s house in the Circular Road one day, to see Mr. Carey, who was himself ill there. On his returning home, Paunchoo asked him if he had not become worse, in consequence of having gone so far? He replied, "No, I have not become worse: Mr. Carey is a dear friend to me, and I have been to him, not knowing whether I should ever see his face again."

His diseases were daily confirmed; yet he was not careful to take medicines; and those which he took, being simples, as fruits and leaves, were of no effect. And when Paunchoo desired him to take some English medicines which he had with him, he said, "I am not able, nor shall I be able; for I am obliged to be always warm; I only desire you to call a native doctor." A native surgeon was accordingly called, who performed an operation on the spleen, by perforating the diseased part with a hot iron pin; which proved its cure.—His fever and bloody flux, however, increased; so much so, as to make him unable to work any longer. From this time he derived his support from the benefactions of benevolent individuals.

His spiritual improvement was not neglected. Paunchoo often conversed with him on religious subjects, apprized him of death and eternity, the miseries of unbelievers, and the happiness of those that die in the Lord, (Rev. xiv. 13.) and endeavoured to ascertain the state of his mind. He once asked him, from the words of our Lord, "O brother Sukharee, what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mark viii. 36, 37.) Sukharee answered: "The world is nothing;—all things are fruitless:—it is all dark when the eyes are closed, and this world is an enemy's country, full of lying, deceit, &c. I do not wish to live here: I hope to go unto the Lord, and enjoy eternal felicity." Paunchoo enquired, "Have you any merit or holiness by means of which you shall enjoy eternal happiness in the kingdom of the Lord?" Sukharee replied, "I am without merit or holiness, and worthy of the deepest hell; but the Lord Jesus Christ is my Lord and friend, both here and hereafter: he has borne the weight of my sins, and died for my sake: by believing in his death, I shall enjoy eternal felicity in his kingdom." Another day it was enquired, "Brother Sukharee, how will you cross the ocean of the world?" when he said, "I shall cross that ocean by making Christ's death a vessel for my transport." Such was his faith and confidence; and he discovered much spirituality in his prayers and confessions.

Towards the latter part of his life, the mind of Sukharee was disordered for a short period, through the power of his diseases. He did not, however, continue long in this deplorable state of insanity; he recovered the exercise of his reason, as he approached to the close of his life. Like the setting sun, that emerges from the clouds which obscured his resplendence, and then displaying his glories for a moment, disappears beneath the horizon, so did Sukharee depart in triumph. On the night in which he died, (Sept. 25, 1824.) calling for Paunchoo, he told him that he desired to eat something; which being brought, he ate with great pleasure. Paunchoo then looked at him, and perceiving from the manner in which he spoke, and the cold which had settled in his breast, that he would leave this world in a few minutes, asked Sukharee, "In what manner can your salvation be effected?" He replied, "Through the death of Christ." He asked him again: Is Christ your Saviour? Sukharee answered, "Yes." Paunchoo enquired further: "Do you love Christ?" "Whom shall I love," said Suk-

haree, "if I do not love Christ? Whom have I besides? and to whom else shall I go? He is my Lord and my God." Observing such pleasing testimonies of his faith, Paunchoo called together the brethren and sisters, and sung this hymn:

"Salvation thro' the death of Christ."

When the singing of the hymn was concluded, Sukharee became speechless: he made signs, therefore, with his hands, pointing upward, that he was going to the Lord; and imitating the manner in which a book is read, signified that the scriptures should be read to him. Paunchoo read the 14th chap. of John, which Sukharee heard with great attention. Paunchoo prayed after reading; and just as the prayer was ended, the soul of Sukharee departed from its tabernacle of flesh in peace. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. xiv. 13.)

The next morning Mr. Penney went to Chitpore, and having heard the account of his dying moments, made arrangements for his decent burial. Prior to the corpse being conveyed to the grave, they sung this hymn:

"He who yielded once his breath,
Sinful man to save from death,
O my soul, forget not him."

read 1 Cor. xv. and prayed. The people, both Hindoos and Mussulmans, who had come to see the corpse, were surprized at this; and observed, "If any one of us die, we do not have singing and prayer in this manner: but the Christians are better than we." The corpse was conveyed to the place of interment, and committed to the earth with singing and prayer, there to lie till the dawning of the resurrection, when we must all stand before the judgment seat of Christ.

Those friends, throughout the country, who have shewn such a laudable anxiety to promote the cause of Female Education in India, will be gratified by perusing the following letter, addressed to Mr. Dyer, by Mrs. Trawin of Kidderpore, who, in connexion with Mrs. Jonathan Carey (late Miss Pearce), holds the office of Secretary to the Bengal Christian School Society. It is pleasing to reflect, that the exertions of Mr. Eustace Carey in the United States and in this country, have procured the means of adding *fifteen* or *sixteen* new Female Schools to their list.

To Rev. J. Dyer, Secretary to the Committee of the Baptist Missionary Society, London.

Rev. Sir,

Mr. Pearce, at different times, having paid into the hands of the treasurer of the Female Department of the Bengal Christian School Society, the sums of £158. 3s. 9d. £150, and £242. 10s. 6d. voted by the Committee of the Baptist Missionary Society in England for the promotion of native Female Education in this country, I have the pleasure, by request of the Committee of the first mentioned institution, of presenting their generous coadjutors their unanimous heartfelt thanks for these truly liberal contributions to that cause, in which they feel so peculiarly interested.

They trust that the friends who are thus rendering such efficient aid to their exertions, will be gratified and encouraged to proceed in their laudable benevolence, by the perusal of the last report of the Bengal Christian School Society, which will afford them the pleasing conviction, that those who have the privilege of disposing of their bounty, have had their efforts marked in some degree by the approbation of Him, whose they are, and whom they desire to serve.

Your Committee, we trust, will themselves be satisfied, and will communicate the impression to the Christian friends within the sphere of their influence, that nothing is wanting but *funds*, to carry Native Female Education in Hindoostan, to a very *enlarged extent*. The increasing number of labourers, disposed and qualified to take a part in this blessed work, and decreasing prejudice in the minds of the objects of our benevolence, render this more evident every month. At the last Committee meeting, when an active agent of the Society proposed to superintend two more schools, the Committee were most reluctantly obliged, from apprehension of want of sufficient support, to decline establishing them, and other openings have since presented themselves, which from the same reason they fear to enter. We solicit therefore your continued and increasing support, and trust we shall not solicit in vain.

The Committee will be gratified to hear, that since the report was printed, separate donations for the instruction of Portuguese children have been received from different individuals; and that a commencement has been already made among the degraded, and destitute part of this class of professing Christians. It is likely that, eventually, four or five schools will be established for them, in which the children will be taught only Bengalee, or Hindoostanee, but prepared for availing themselves of the advantages of the benevolent, and other institutions, when

they are able to go such a distance from home.

I am, dear Sir,
(In the name of the Committee),
Yours respectfully,
M. TRAWIN.

Kidderpore, May 7th, 1825.

DACCA.

UNDER date of Feb. 16, 1824, Mr. Leonard addressed the following statement of his proceedings and prospects to the brethren at Serampore:

"Our house is open to all descriptions in Dacca, morning and evening, throughout the year, who may be desirous of hearing the Gospel, either in the English or native languages; and besides the school and my own family, I can scarcely remember one of these seasons on which we have not had a few enquirers present. We have public worship three times on Sabbath days; twice in English, and once in Hindee at the Persian School; and at these times I often have the gratification of addressing a pretty large number of hearers. I continue to devote four days in the month to the Bengalee teachers, and the native enquirers that choose to accompany them; and these invariably prove refreshing seasons. Every man present is furnished with a Bengalee Bible, in which he reads a portion in turn, and then puts questions to me respecting difficult passages, and when the last man has read, a part is selected that appears to have excited peculiar attention, upon which I comment, and endeavour suitably to apply it. We generally meet at four in the Christian School-room, and separate at sunset. After the address, desultory conversation circulates, examining and comparing the tenets of Christianity, Hindooism, and Mahometanism, every individual being at full liberty to offer his opinion and defend it as far as he thinks it tenable; and as the best temper is observed throughout, we all part good friends, and, I have reason to hope, generally anticipate the next meeting with pleasure.

"As it regards my Sabbath visits to the Persian School, which chiefly consists of grown-up young men, Hindoos and Moosulmans, whose connections and abilities are respectable, I observe the same mode as that already mentioned with the Bengalee teachers; but frequently in the course of general conversation, I experience more inflexibility on their part, and have at times been under the painful necessity of reproving some whom I happened to detect scoffing. However, of late, solemn attention and serious enquiry appear to increase, and one very important point seems to be established amongst the whole, even *that sin is sin.* I am aware you will need no explanation on this head from your own acquaintance with the Hindoo theology. The most deeply rooted objections I experience amongst both Hindoos and Moosulmans, are to the Divinity of the Saviour, and the doctrine of God's taking upon him human nature.

"I still find my visiting days to examine the Native Schools, which are dispersed all over the city, the most suitable seasons to draw the attention of crowds to the word of life; nor have I reason to fear a lack of attentive hearers although I were to continue for hours, but darkness constrains me to close the pleasing work. At the conclusion, I distribute a number of the Gospels or tracts which have been read at the time by the pupils.

"I still receive visits from the *Sutyagooroos*, but I am sorry to say, that from their peculiarities, and the want of a native brother, I cannot proceed with them to my entire satisfaction; however I leave nothing undone in the way of faithful instruction and hospitable treatment, as far as my abilities admit. There are many thousands of these people scattered through small villages, from two to four days' journey round Dacca, especially towards the east, in the Zillah of Tipperah; and as they are mostly *ryots* (farmers) and very poor, the landholders have exercised a species of persecution against them for some time, in consequence of their having rejected *idols* and *brahmuns*, by prohibiting them *barbers* and *washermen*, and of late denying them *interment*. On their own spots of *rented* ground, they unanimously declare that they believe that Christ is the Son of God, and the only Saviour; but when I demand a proof of these protestations by public baptism, they immediately endeavour to form some excuse, either of waiting for numbers who promise to make an open profession with them, or that it does not appear to them to be essential to salvation; and although numbers of them have acquired a knowledge of the Divine Records, superior to that of many nominal Christians, yet they appear, after casting off the body, to retain much of the spirit of idolatry. However, I entertain a lively hope, from their continued enquiries and increasing regard for the Scriptures, that this will soon vanish, through the grace of Him who commandeth light to shine out of darkness.

"My head Ameen, a respectable brahmun, has acquired a pleasing knowledge of the Scriptures, for which he appears to have much affection. He is ever ready to defend the truth against the superstitions of his

countrymen; as he can read Sungskrit, and has a good knowledge of the shastras, he proves of much service to me in my work. A large family, however, among whom there are three or four *unmarried* daughters, and a son-in-law of high cast and connections, seem for the present to form insurmountable obstacles to his putting on the Lord Jesus, by a public profession in baptism.

"The two brahmuns mentioned in some of my former letters, still continue under instruction: the eldest, not above thirty-two years of age, has long since offered himself for baptism, but, for certain reasons, I put him off, and placed him in one of the Bengalee schools, to learn that language, as he is from the Upper Provinces, and could only read Hindee; and after having acquired a competent knowledge, he very judiciously collected a sufficient number of children to lay the foundation of a school in which he proposes to teach Hindee and Bengalee. This industrious and honourable plan, commenced without my previous knowledge, removed the unpleasant idea of his proposing himself for baptism with the design of obtaining support from the Mission, and will of course facilitate his reception into the church.

"The other young man seems to be rather of a timid, yet amiable and tractable disposition. He is a good Bengalee scholar, and has been receiving the benefits of the Persian school during the last two years, in which he made considerable attainments in that language. All I can venture to add, is, a sincere hope, that I shall be able to give you a more satisfactory account of him at some future period."

AVA.

AFTER so long a period of painful suspense, respecting the fate of our Missionary friends at the Burmese capital, we should have been glad to present our readers with intelligence more decisive and satisfactory than the following. It is contained in a letter from Mr. Lawson, of Calcutta, dated in July last.

"The last news from our army at Prome informs us, that a sepoy, who had escaped from Ava, was examined on oath, and states, that all the Europeans at Ava were in chains, in prison, and in the worst possible circumstances as to subsistence, being left entirely to the charity of those who pass by them, from whom they get a little rice. The sepoy also says, that Mrs. Judson is permitted to live at her own house, and is allowed to see Mr. J. once every two or three days. This is all we can collect."

ANOTTA BAY.

THE following statement, extracted from the last letter received from our deceased friend Mr. Phillips, will shew that, short as his residence was at this station, he did not labour there in vain.

After mentioning some particulars respecting his previous illness and recovery, he remarks,

"I have no doubt that wise ends are to be answered by these afflictions; indeed I have cause to sing of mercy as well as judgment. It is now the hot, and a very sickly season: the white inhabitants are dying all around us, and it may be the Lord appointed my illness sooner, that I might be able to endure it better. Mr. and Mrs. Hague, and Mr. Berger, Moravian Missionaries, who landed a few weeks since at Kingston, have all been removed to a better world.

"I received about three weeks ago, by the Raikes, Capt. Gardner, your kind letter, together with the Sunday School Books, which I think will be more highly valued than gold or silver could be. I had long stood in need of this valuable means of doing good, and I do hope these little gifts will be a lasting blessing to the rising generation here. In England, some of my happiest Sabbaths were spent in our Sabbath School, and I am truly happy to have it in my power to tell these little negroes of your kindness to them. Last Sabbath week we made our first effort; our number on the book was only eight, but it was increased yesterday to forty-four. You would have been delighted to witness the pleasure which beamed in the eyes of these poor neglected children, come to be instructed. Mrs. P. (who has also been repeatedly ill with fever), is now so much recovered as to be able greatly to assist me in this department. As a church, we have still great cause for gratitude. During my affliction the people were scattered, my fears for them ran high. I was too far from my brethren to obtain any assistance; Brother Coultart and Brother Phillips came over to see me, when I was not expected to recover, but they could not stay, as then their own churches would have been destitute. The people have, however, been mercifully kept together, notwithstanding all my fears. Twelve months will soon be completed since our church was formed; our number of members at its commencement was 40, it is now increased

to 100, and the first Sabbath in next month (October), I expect to baptize 50 more. Our little church will then have completed its first year. Our attendance is very good, but principally composed of negroes."

The Committee have the prospect of sending, very shortly, a successor to take charge of this infant cause.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

THE prospect of the Mission established in these islands (on one of which the celebrated circumnavigator, Capt. Cooke, lost his life) is very hopeful. Not only has there been a very general abandonment of idolatry, but some instances have occurred, in which a saving change appears to have been wrought. The following account of the late Queen Dowager of these islands has lately been published:

"Keopuolani was very honourably descended from a family of Chiefs, who had long governed Hawaii, (or Owhyhee), and other islands.

"When the American Missionaries first arrived, in April, 1820, the Chiefs were consulted about the propriety of permitting them to establish themselves in the islands, and some doubted; but the Queen-mother, without hesitation, approved of their settlement; yet she did not devote herself to Christian instruction till about two years after that time.

"In August, 1822, she was taken ill, and went to Waititi, in Oahu, where, in her retirement, she began to think more seriously about a future state. During this sickness the Missionaries paid her several visits by her particular request, and on the Sabbath she usually attended their ministry. In February, 1823, she and her husband desired that a teacher might reside with them, and Taua, one of the native teachers, who accompanied Mr. Ellis from Huahine, was chosen for that purpose, and abode near her residence till her death. He proved a faithful teacher, and it is believed that his instructions were blessed to her establishment in the Christian faith.

"Having resolved to fix her permanent residence at Lahaina, in her native island, Maui, she requested that Missionaries might be established there. This request was gladly complied with, and Messrs. Richards and Stewart settled there, and became her instructors until her decease, which took place about fifteen weeks after her removal to that place. She spent a considerable portion of every day in learning to read, not only when her teachers were present, but for hours after they withdrew; and, considering her age, and numerous engagements, she made a respectable proficiency. She seemed also as diligent in searching for divine truth, as in learning to read, and omitted no favourable opportunity of making enquiries for better information on religious subjects.

She often spoke of the goodness of God in sparing her life when she was sick, that she might learn more of the way to Heaven. She also made interesting inquiries respecting the guilt of her ancestors, and, on one occasion, closed the conversation by saying, "The great guilt is ours, who know the good way, and do not walk in it."

"Powerful efforts were made by some of the Chiefs to turn her away from the faith, but she resisted them all with singular fortitude; and this opposition only gave occasion for the discovery of the firmness of her principles, and the strength of her attachment to the Christian cause.

A few days before her death, she called her husband, and said to him, "See that you take good care of Nahienaena, [her daughter.] See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Do not be weary in your attention to her, for it is a good thing for her to learn the good way. Take care of my people when I am dead. Be a friend to them, and watch over their interests with compassionate regard. After I am dead, do not cast away the word of God, or the Sabbath-day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins, and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right-hand."

"The day before her death, she conversed with Karaimoku respecting her two children. She said, 'I wish much that my two children, Kauikeouli and Nahienaena,* should know God, should serve him, and be in-

* These children are modest and interesting, Kaulkeouli is nine, and Nahienaena is eight years of age. They have both of them committed to memory an Owhyheean spelling-book, which has been printed, have made some advances in English, and, considering their disadvantages, are respectable scholars.

structed in Christianity. I wish you to take care of these my two children. See that they walk in the right way. Let them not associate with bad companions.' She then added, 'And do you not neglect praying to God. Cease not to regard the Sabbath. Commit no sin, and love Jesus Christ, that we two may meet in heaven.' In the same interview she expressed her earnest desire to be baptized.

"Soon after this interview she called for the King, her son, and her two other children, and all the Chiefs, whom she addressed thus:

"'I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge.' She then turned to the king, and said, 'I wish you, after my death, to be a friend to all the friends of your father, and to all my friends. Take care of these lands which you have received from your father; exercise a tender care over the people. Protect the Missionaries, and be kind to them. Walk in the straight path; keep the Sabbath; serve God; love him, and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven.'

"In the morning of the day on which she died, her two teachers, Taua and Auna, pressed through the crowd of Chiefs who opposed their entrance, to her bedside.—Auna said, 'How do you feel, now you are about to leave the world?' She answered, 'I remember what my teachers told me. I pray much to Jesus Christ to be with me, and take me to himself. I am now about to leave my children, my people, and my teachers. But it is not dark now, as it would have been had I died before these good times. You must pray for me; and all the Missionaries must pray for me. I love you; I love them, and I think I love Jesus Christ, and I trust he will receive me.'

"Just at this time some of the ordained Missionaries arrived from a distance, and she was baptized by Mr. Ellis, in the name of the Father, Son, and Holy Spirit. The season was too solemn, the scene too overwhelming, to be described. The highest Chief in the Sandwich Islands, one of the first-fruits of the Christian Mission there, in presence of the King, his Queens, and all the Chiefs, in her dying moments, thus sealed her faith in the Christian Religion. In about an hour after she fell asleep in Jesus, Sept. 16, 1823. She was in her 46th year."

CONTRIBUTIONS.

	£.	s.	d.
The Treasurer of the Birmingham Auxiliary has received, through the Rev. Thomas Morgan, from Bridgnorth	16	10	6
Arley Hall	5	1	0
	21	11	6

*** *We are under the necessity of postponing an account of sums received on account of the Society till next month; in the mean time, it is earnestly requested that all friends who may have money on hand, will forward the same without delay.*

TO CORRESPONDENTS.

The Secretary has discovered that a Life Subscription of Ten Guineas, acknowledged in the Herald for April last, as from W. P. Parker, Esq. was inadvertently omitted in the Annual Report. He has since understood that the donor was William Palmer *Parker*, Esq. of New Boswell Court.

The thanks of the Committee are returned to the Executors of Mr. William Christian, late of Countesthorpe, for a parcel of Spanish Books; to Mr. Shoosmith, of Chesham, for several volumes of the Baptist Magazine; and to Mr. Bateman, Rawstorne Street, Clerkenwell, for sundry Books.

Taylor, Green, and Littlewood, Printers, 15, Old Bailey.